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The CHRISTIAN CENTURY

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EDITORIAL

The New President

THE CHRISTIAN CENTURY extends its greetings and good wishes to President Calvin Coolidge. He assumes the duties of his office under circumstances of peculiar difficulty and delicacy. The suddenness of the event which brought him to the executive chair and the sense of shock from which the whole country still suffers makes it difficult for the public to adjust its mind immediately to the new face in the place of leadership. As the inheritor of certain plans which were only half formed and were still undergoing modification through consultation, the task of the new president is difficult. What, specifically, shall he do about the world court to which President Harding had committed himself but for which he had by no means won the unanimous support of his party? The inherent difficulty of the present problems, both international and domestic, will call for all the wisdom, tact, and vigor of a strong executive. Nineteen fourteen and nineteen seventeen presented to this country no graver problems than are presented by nineteen twenty-three. The danger of war is greater today than anyone believed it to be in July, 1914. More men are under arms, more munitions are ready for use, more deadly instruments of wholesale destruction are available, more intimate ties bind all the nations together giving assurance that no war that starts can remain a local affair. The president is the president of the whole country, but he is also inevitably the leader of his own party. So long as we have a system of party government this must necessarily be so and it must be a part of his responsibility to maintain enough coherence within the party to enable it to function successfully in the interest of whatever principles it conceives itself to represent. The new leader is faced by a political problem of the first magnitude. President Coolidge is known as a firm, silent, studious man who

thinks carefully, listens attentively, speaks sparingly and acts decisively. His handling of the Boston police strike when he was governor of Massachusetts gave him his reputation and is the one notable incident so far in his career. Mr. Coolidge was the first vice-president to attend the meetings of the cabinet, and his acquaintance with the public business may be presumed to be more adequate than that of any other president who ever assumed the office upon such short notice. His first few days as president have been spent in consultations with the leaders, during which he characteristically listened more than he spoke. Not only for the sake of Mr. Coolidge, but much more for the sake of the country and the world we wish for his administration the largest measure of success.

"No Concern of Ours"

SENATOR HIRAM JOHNSON in his great speech in New York immediately after his return from Europe gave it as his opinion that another bloody war is in the making. And when it comes, "if that war is no concern of ours and comes from causes of which we are no part, I would not send a single American soldier again across the seas." It may indeed be the part both of wisdom and of humanity to send no American soldier across the seas in the event of another European war, but such a statement is not one that we can settle back comfortably upon as an adequate definition of policy. The very phrase, a war that is "no concern of ours" involves a fallacy. There can be no great war that is no concern of ours. Whether or not we are involved in the causes of such a war, we shall certainly be involved in its effects. Setting aside considerations of morality and humanity, the United States is in the position of a man who has a farm, a factory, a store and a bank. He is rich enough

to be what we call independent; but the rich are not independent. As farmer he needs consumers for his surplus crops. As manufacturer he needs buyers for his products. As merchant he needs customers for his goods. As banker he is interested in the solvency of his debtors. For such an individual, a catastrophe which promised to precipitate his customers and debtors into bankruptcy could not possibly be no concern of his. It is not merely the dictate of international morality and the imperative of the Christian religion, but also the demand of the most elementary common sense that America should do the utmost that it can do to prevent that catastrophe which most of our recently returned visitors to Europe feel there is reason to anticipate. We can even afford to run some risk for the prevention of war, for we will be running a tremendous risk if it is not prevented.

The Bok Peace Prize

THE prize of one hundred thousand dollars offered by Mr. Edward Bok for the best plan for the prevention of future wars has been much commented upon, both favorably and facetiously. While most of the opinions of the press are appreciative of this effort to encourage the study of the problem of finding a substitute for war, there are some who appear to consider that the offer of a monetary consideration is beneath the dignity of the enterprise and unlikely to produce results of genuine value. We do not remember to have heard this criticism against the Nobel peace prize. While the latter does not invite applications and contestants, and is awarded for actual achievements, it may be presumed that the motive of the founder was not only to give a reward for what would be done as certainly without one, but also to furnish a stimulus or at least a reminder. The full conditions of the Bok prize have recently been made public. The winning plan must "provide a practicable means whereby the United States can take its place and do its share toward preserving world peace, while not making compulsory the participation of the United States in European wars if any such are in the future found unpreventable." Fifty thousand dollars will be paid to the successful contestant when his plan is approved by the committee of award and the remaining fifty thousand when (and if) it is approved by the United States Senate. Each peace plan must be embodied in a statement of not more than five thousand words, accompanied by a summary in not more than five hundred words. Contestants should send their manuscripts to the American Peace Award, 342 Madison Ave., New York.

Sectionalism in Methodism is Doomed

THE absurdity of continuing sectional divisions in the American denominations after sectionalism has otherwise disappeared from American life has long been manifest. Patient men of the two leading Methodist communions have long sought a remedy and it seems that in the agreement of the joint commission which became history

on July 24, the solution of the problem is found. The chief hindrances in the way of union have long been these two facts: first, the northern communion outnumbers the southern two to one; and second, the northern communion for a generation has included negroes in its membership. The plan of two jurisdictional conferences whose total personnel shall compose the general conference offers a guarantee that the rights of the southern minority will always be respected. The voting in the general conference will always be by jurisdictions. The plan of union admits the right of the northern jurisdiction to include negroes in its membership. Presumably the southern churches will continue to prefer that the negroes organize a separate denomination for themselves. As soon as the union is consummated, ministers and lay members will pass freely from one section to the other, bishops may be located either north or south and mission work in foreign lands will be at once unified. The new plan must be ratified by the general conferences of the two denominations, but with so nearly a unanimous vote in the commission, it seems a foregone conclusion that the report will be adopted. Should this prove to be the case, the effect of this unification on other bodies will be important. The Presbyterians have long considered a similar union. The federal plan of union agreed upon by the Methodists would solve the problem of the smaller Presbyterian denomination. In the Baptist camp there seems little likelihood of union; for the difference between the two Baptist conventions are more than sectionalism; they involve the high church pretensions of the Southern Baptists. To modify these, a whole generation may be required.

The Challenge of Two Great Lay Preachers

FORMER PRESIDENT WILSON has startled the whole country into some fundamental thinking by his article in the August issue of the *Atlantic Monthly* in which he says: "The sum of the whole matter is this—that our civilization cannot survive materially unless it is redeemed spiritually." He speaks frankly of the necessity of the church in the spiritual regeneration of the nation. It is some such note as this that the late President Harding sounded as he traveled across the continent. He declared that the problems of America can be solved only by the aid of the religious consciousness. Unfortunately, a great many ordained ministers will wrongly interpret these utterances of these statesmen-preachers. They have not been pleading for more listeners to sermons on "the blood." Proofs of the necessity of immersion and evidences of the authenticity of the apostolic succession will have little to do with the spiritual rebirth of America. It would ill become these men to say just what they think about much of today's preaching. It is scholastic in a medieval sense, and it is therefore lacking in any spiritual appeal to the age in which we live. Our great lay preachers do not relate the spiritual rebirth of America to dogma—save only America's foremost Chautauqua lecturer. America must be made to believe once more in the message of Amos, that a nation that practices injustice cannot have the blessing of God. Isaiah has something to

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say to our people. The American nation cannot be saved by religious ritual; it must be saved by the practice of holy living. America must be brought to accept the teaching of him who was greater than the prophets. He found life's values neither in money nor power; the life of love and service was his crown of glory. Like Samaria of old, America has more money than is good for her, and as in the case of that ancient city the money is in too few hands. Both rich and poor attach more importance to money than is justified. What our former president wants America to believe is that "the things that are seen shall pass away, but the things that are not seen, they are they which shall abide."

Vain Repetition

A CHURCH paper recently congratulated a certain Sunday school upon the efficiency of its educational system and the personnel of its teaching staff because, as reported by the superintendent, there were twenty pupils in the school who could repeat the names of the books of the Bible in fifty seconds by the stop-watch, and one who had attained such a degree of biblical scholarship that she could repeat them backward as well as forward. "Who can beat it?" concludes the editor, apparently referring to this feat of memory and speed, and not, as he might well have done, to the amazing futility of stressing this achievement as having significance for any of the purposes for which Sunday schools are supposed to exist. Not that it is not a good thing to know the names of the books and be able to give them. (Many a person has more difficulty in finding the book of Jonah than in believing that it is an historical narrative.) There is much other material of an informational sort which Sunday schools may properly impart. But what is a Sunday school for? Has it some relation to the development of character and the ability and disposition to act like a Christian in the various relationships of life? Should the curriculum be developed with this in view, or with the primary object of giving this sort of information? There is still room for much study of the content and arrangement of the Sunday school curriculum in the light of the main objective of the institution.

How Missionary Funds Are Still Wasted

A LARGE part of the money raised by the denominations for the purpose of aiding churches in the middle west, is wasted. One can dissent from this conclusion only by holding that his own sect has such an exclusive control of the means of salvation that competing sects would utterly fail to save the people. For years the Disciples spent money in an effort to establish a church of their faith and order in Polo, Ill., which at the present time has 1867 inhabitants. The result of these expenditures in this village of ten churches is that, after nearly twenty years of effort, the Disciples have a foothold, with a church of 102 members which gives to various missionary causes about \$33 a year. The Congregationalists assist in making up the salary at Melvin, Ill., where a Con-

gregational church has for more than a generation disputed the field with a Methodist church. The Melvin church has 75 members and contributes to missions \$88 a year. Melvin has a population of 540. Missionary aid from more than one denomination goes into Batavia, Ill., a thriving manufacturing city which would resent outside charity in anything except religion. Every denomination is guilty of this kind of waste, some to a much larger extent than the Congregationalists and Disciples. What would happen if the laymen should cut off their missionary gifts, unless they had a guarantee that no funds would go into competitive situations? Hundreds of churches in the middle west would promptly die. In some cases unions and combinations would result. Thus it would come about that in all these communities the local people would be able to pay for their religion. Once they paid for it, they would develop respect for their church, and give it more than money.

The Radio an Inconvenience To Religious Narrowness

IT IS a well known fact that one of the mortal sins which Catholics have been counseled to avoid has been that of attendance at Protestant services. With the coming of the radio, and the broadcasting of sermons by Protestant divines, a new and acute angle has been given to this problem. Thousands of Catholics are now hearing occasional sermons by gifted Protestant preachers. If only the wave length of Protestant truth were of a different length to that of "Catholic" truth the problem would be greatly simplified for the Roman church. But that is their problem, not ours. Meanwhile the stations in their broadcasting of these sermons are enlarging the straitened concepts of many a Catholic mind.

Unity and Diversity

THE CHURCH OF ENGLAND may be in some measure embarrassed by the diversity of opinions and attitudes within her fold, but in holding them together in one household of faith—if she succeeds in doing so—she will be giving the Christian world a valuable lesson in the possibility of unity combined with diversity. The recent Anglo-Catholic congress held in London gave occasion for some of the most extreme statements that have ever been heard in a Protestant church. Indeed one of the speakers declared, without provoking dissent from the congress, that "we are not Protestants. We regard the reformation as a mistake." The use of incense and of auricular confession and absolution were recommended and an affectionate message was sent to the "Holy father" at Rome. This is going pretty far, one would say, for a group which expects to remain in communion with a body which considers itself Protestant. The frankness with which these utterances were made was at least refreshing. There was none of that "reserve in communicating religious knowledge" which was urged in one of the Oxford tracts of a century ago. On the other hand, the Wesleyan Methodist conference at Bristol was ad-

ressed in most fraternal terms by the Bishop of Bristol, who declared that "we stand with a feeling of fellowship by the side of John Wesley's successor. We desire to repair the mistakes of aloofness made in the past. These are not days in which to indulge in the outworn shibboleths of a die-hard ecclesiastism. We are united upon the broad and great principles of the reformation, which were not the inventions or the discoveries of the sixteenth century but were the reassertion of the primitive simplicities of our faith." The bishop occupied a Wesleyan Methodist pulpit on Sunday, and the president of the Methodist conference spoke in the cathedral to an audience which included the dean and chapter. The Archbishop of Canterbury addressed the conference and said: "It is for union that I speak today. The fellowship leads us surely to a sense of the sheer necessity that we should draw together."

President Harding

IN the sudden and wholly unexpected passing of the President the nation is brought face to face with one of those bereavements which embrace all classes, and overleap all party bounds. Six times have the people of America been called upon to record the death of a president in office. In three of these instances the chief executive met a violent death. Presidents Harrison and Taylor died during their administrations. Presidents Lincoln, Garfield and McKinley were assassinated. Death lends a certain dignity and pathos to the career of one so taken in the midst of high responsibilities. It is something more than the return from the White House to private life.

No one would affirm that Mr. Harding was the greatest of the chiefs that have been chosen to preside over the affairs of the nation. He had little of that masterful leadership which made Washington the undisputed father of his country; he was not a great sacrificial statesman like Lincoln; he had none of the indefatigable vitality and decisiveness of Roosevelt; he was not gifted with the prophetic genius of Wilson. He had more of the kindness of Hayes, the genial Americanism of Taft, the dignified presence and husbandly courtesy of McKinley, and the Christian conviction and enthusiasm of Garfield. He represented none of the academic traditions of Harvard, like Roosevelt, or Yale, like Taft, or Princeton, like Wilson. He was a product of the people, of their homely experiences, their academic limitations, and their neighborliness. Jefferson was a democrat in theory and an aristocrat in person; Harding was democratic both in conviction and behavior. It is no discredit to him to say that he came from Main Street, and therefore was liked by all.

His career as a citizen of a small community, the editor of a local journal, and a participant in the political life of his country and state, was quiet and unmarked by conspicuous abilities. But in all these relations he was a useful man. He wrote freely and easily. He spoke with smoothness and facility. He had the patience to undertake inconspicuous tasks and to finish them. These qualities made him an increasingly valuable man in party politics. His presence was dignified. He was the embodi-

ment of the traditional political leader. He possessed great natural tact and adaptation to the circumstances in which he might be placed.

But most of all he was a kindly and genial man. He liked everybody and wanted everybody to like him. His desire to please was patent always. It was not assumed, but was genuine and eager. He had none of the brusque indifference to the amenities which often marked Mr. Cleveland's treatment of men, or the reserve which made Mr. Wilson appear exclusive and aloof. He seemed to understand that his influence as a leader could be best attained by friendly counsel with people of all classes, rather than by striking acts of personal and aggressive initiative, for which he had little aptitude. Perhaps for this reason, and certainly with rare wisdom, he selected his colleagues from among the ablest men available. It was not his plan to plow a solitary furrow, as his predecessor so often did. He took counsel of his cabinet chiefs, of the leaders of his party, and of public opinion. No man since McKinley has been more sensitive to the currents of popular thinking. Probably for that reason no president has come so close to the public heart.

This habit of talking matters over with representatives of all shades of conviction enabled Mr. Harding to bring harmony into many situations where a more aggressive and less compromising manner would have failed. During his administration a surprising number of difficult questions have arisen for consideration both in the realm of politics and in industry. The President's method has been that of conference between the interested groups. Rarely have definitive and final solutions been found in these discussions. But the sharp edge of antagonism has been worn down, and a better feeling generated. Perhaps in this indefinite and hesitant manner progress is made as truly as by decisive pronouncements, and thus the ends of leadership are gained.

In only a few instances did the President present a clear and positive program for his party followers to approve and for the nation to adopt. The plan for the Conference on the Limitation of Arms was perhaps the most conspicuous example. This thoroughly leaderlike project was devised by him in the face of definite and pronounced party opposition and a large measure of public indifference. Yet with courage and persistence it was carried through, and its effect has been profound and beneficial. No single international gathering has been held in years that had a more wholesome effect upon the thought of the world than this conference. The proposal that the United States should enter the world court came too late in the last session of congress to receive more than the most casual consideration. It constituted one of the items in the program which the President took to the nation on his journey through the west. What will now be done with this suggestion rests with a singularly timid and reactionary congress.

President Harding was above all things a man of moral integrity and Christian conviction. He was devoted to his home, his community and his friends. He loved his church and was not afraid to speak often of the place which religion must have in public life if the republic is to prosper. And the frequent references he made to this

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theme were not mere conventional phrases, such as public men often appear to think necessary in order to satisfy their constituents. They were the genuine and convinced disclosure of a character builded on the solid foundations of morality and the Christian faith. Such a man the nation loves and trusts. And the outpouring of affection which has marked the days of the sad return from a pilgrimage which started so auspiciously is the best token of the place this kindly and gracious man had won for himself in the nation's regard.

Women Preachers

THE INTERNATIONAL ASSOCIATION of Women Preachers will hold its annual assembly in Chicago, August 28-30. Sixteen denominations are represented in the membership of this association and eight denominations will be represented on the program. The members are engaged in various kinds of religious work including, most important of all, the pastorate. Somehow the popular mind has adjusted itself without effort to the entrance of women into almost every other field of religious activity, but there are many who still find it difficult to think complacently of a woman as a preacher and the pastor of a church.

One of the topics on the program for this assembly is "Women Preachers—Why?" One might with equal pertinence reverse the query: Women preachers—why not? "Let the women keep silence—" No, they do not keep silence in the churches now, and nobody wants them to. The Pauline injunction, considered as a perpetual injunction, stands or falls with his regulations in regard to hats and hair. It is not a reason, only an excuse. "But there are some kinds of pastoral work that a woman can not do." Yes? What are they? We can not think of any pastoral function which a woman cannot perform without embarrassment, except such as can readily be matched by others which are delicate or difficult for a man. As social workers, women have to face about every kind of uncomfortable situation that a minister meets and some that most ministers never meet. They have shown their adaptability and resourcefulness in these situations.

Perhaps the most real objection to a feminine ministry arises from the feeling that Christianity cannot be made effective in the modern world unless its virile qualities are given emphasis. This is, in a sense, the truth. But virility in religion does not mean masculinity. It means sincerity, vigor, practicality. It means the absence of cant, pretense and sickly sentimentality, and the avoidance of stereotyped phraseology and professional mannerisms. Given an adequate degree of moral earnestness based on character and a reasonable measure of experience in life, given a habit of conceiving and presenting religion in terms of reality rather than in mere words, given an acquaintance with the actual needs of people and a vivid sense of the power of religion to minister to those needs, there need be no great anxiety on the score of virility whether the representative of religion be man or woman. Often enough the man-preacher who becomes particularly interested in being the exponent of a virile religion attains

nothing better than bluster and sometimes he crosses the margin of vulgarity. It is possible for a preacher to produce quite the opposite effect to that which he desires by an inordinate anxiety to show that he is a regular fellow. The qualities of a "he-man" have their uses, to be sure, but the administration of a church is a very different enterprise from bossing a section gang and the characteristics of a competent steamboat mate of the traditional type are not those of an effective minister of the gospel. The kingdom of heaven is not to be taken by violence, and the manliness of the Master is not best embodied in an over-emphasized masculinity. He would be a rash person who would venture to say that the male sex has any monopoly on vigor of character or personality.

So we welcome the women preachers and wish them well. Because they have to do their work in the face of some prejudice and have to establish some new traditions in connection with an ancient calling, we hope that they will be wise and patient. Even the supposedly rational sex is not governed wholly by considerations of reason, and men will not merely have to be convinced that women can be competent preachers and pastors but will have to get used to seeing them function in those capacities. If some of them fail, we hope that they will not too quickly assume that the fault lies wholly with the prejudice of their parishioners, for some of them may fail, as some men preachers fail, because of lack of ability or tact or training. Above all it is to be hoped that the women who aspire to the ministry will not take up their work without the most adequate training. The ancient remark that one is impressed by a woman's preaching, as by a monkey's dancing, not because it is well done but because it is done at all, has no application of present value. If a woman succeeds as a preacher it will not be because she preaches well "for a woman," but because she preaches well. In the long run, her work will be judged on its merits without prejudice or favor, and so it ought to be judged.

The economic side of the matter also deserves consideration. The entry of women in considerable numbers into any occupation is usually accompanied by a lowering of the average rate of pay for such service, partly because women can generally be employed more cheaply than men, and partly because under our competitive system any increase in the supply of a given type of labor produces a decrease in its market value. We are not in the inner councils of the women preachers, but it would be to the interest of all parties concerned if they would enter into a "gentleman's agreement" not to appeal to the parsimony of churches by under-bidding the male ministry.

Considering the large place which women occupy in the life of the church, it is remarkable what a small place has been allotted to them in the direction of the activities of the church. Perhaps the traditional practice of having an official board consisting entirely of deacons and elders and of considering that only men are eligible to these offices is responsible for this. But considering the official board as the board of directors of the corporation, it is obvious as a plain matter of common sense that the feminine element among the stock-holders should not be without representation. When the missionary boards of the Disciples were consolidated into the United Christian

Missionary Society a few years ago, it was provided that one-half of the governing board should be women. As a temporary expedient, this was doubtless a wise arrangement, since the representation of women otherwise would doubtless have been wholly inadequate, as it always has been in ecclesiastical councils and boards of control. But when we have gotten more accustomed to giving positions to women on the basis of personal fitness, such a provision will doubtless seem as absurd as it would to require that half of a governing board should be blondes and half brunettes. Within a generation or two we shall doubtless have overcome our ancient prejudices so far that we shall choose both our religious and our civil leaders and representatives not as men or women but as qualified and efficient persons.

The Pharisaism of the Publican

IN CERTAIN quarters it is coming to be taken for granted that the best people do not go to church. There is even a certain slur upon the faithful attendants at the house of God. Their failures are chronicled; their inconsistencies are deplored; they are assumed to be a feeble folk with loud-sounding words on their lips and little more. But what splendid people are without! Fine, manly beings, men upright in business, clean in their lives, fond of serious talk, more religious than the "religious." Women gracious in their ministries, lofty in thought, walking with God far more nearly than their sisters who attend church.

When preachers and others of the faithful say these things, there is value in their humble judgment upon themselves, and in their desire to see the best in others not associated with them. It is a useful discipline for the members of churches to have their eyes opened to the Christianity outside the walls of all churches. This fashion is vastly better and finer than the fashion of certain other days, when it was taken for granted that the outsiders were like the poor, according to the farmer in Tennyson's poem: "Take my word for it, Sammy, the poor in a loomp is bad." The men and women in those days were godly and went to church, or were "ungodly" and stayed away. It is a good thing that the day of such sweeping judgments is past. We have passed indeed to the other extreme. The poor faithful remnant looks down upon itself. The pharisee of other days now laments that he is not so splendid a man as his publican brother! The outsider receives the ha'-pence, and the insider the kicks.

The reaction is healthy enough, but it may be carried too far. When the Reverend Chrysostom Boanerges eloquently praises the noble men and women who are too great to join the contemptible band of the members of his church, these members listen with bated breath. They are humbled; they walk out into the crowd of these super-folk with shrinking and admiring looks. How good they must be not to be found in church!

Then there is the labor party. There we are told is the real thing, not words about it, but the practical application.

More real Christianity of the sermon-on-the-mount order there than in all the churches put together.

And the orientals! How mystical and devout they are! How much nearer to the Master! The east is spiritual and we in the west are material. So the poor faithful members of the church are encouraged to think less highly of themselves than they used to think. If they are led to the mind of the apostle and think on all things of good report, "if there be any virtue and if there be any praise" well and good! It is a searching experience; and most of us so easily exalt ourselves that anything is valuable which will keep us down.

We might believe such good things of the outsider, when they are affirmed by Dr. Boanerges as he reads his bold papers at his synod, but the claim is different when the outsider makes it for himself. Mr. Spurgeon once said of a certain man whom he knew, "I always believed he was perfect till he told me he was." And we should believe in the fine qualities of the outsider if he had not begun to tell us about them. The pharisee may well pray in the temple, that he may have the good qualities of the publican, but the case is different when the publican begins to pray after this manner:

"Lord, I thank thee that I am not as those churchgoers. I am an honest, upright, splendid man; these are but contemptible weaklings, and some of them humbugs. I do the work of God while they talk about it. I believe in practical religion, walk with God in the green fields, while they are in their stuffy church. I am much nearer than they are to the Master. Lord, I thank Thee that I have risen above these members of churches!"

When such is the attitude, the pharisaism will not do much harm to the members of churches, but it works like poison in the heart of every man who does not cast it out. It is not so much a thing to be kept out. It is there in the natural man, and it will remain there till it is cast out by the spirit of truth and love. It may become a serious hindrance to the progress of vital religion if the "publican" turns "pharisee." The apostle Paul spent much of his time in fighting for freedom; he had to teach the first line of Christians that they would not be saved by rites; but with his customary balance he told them that they would not be saved by doing without rites. Neither going to church availeth anything nor staying away from church. We seem to have passed the day in which it was supposed that men could be saved by going to church. We are now faced by the even less credible doctrine that a man may be saved by not going to church. The "publican" and the "pharisee" have changed places.

It is clearly a matter of evidence. It may be true that the best people are outside; if so, this will be made clear by their works, and not by their idea of themselves. Nor is the question answered by a comparison between carefully selected specimens of the good outsider and specimens selected with equal discrimination of the bad church member; between the mystic Hindoo in his mountain retreat and the weakest member of Christ; between the labor leader in his perorations and the church-warden in his board room. Such a method of comparison is useful for the unscrupulous controversialist when he is in the last

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ditch of argument, but it is unscientific as well as immoral. If the members of the church are to be weighed in the balances against those without, let the weighing be done fairly.

Is it so very certain that in any given district "those without" will be found spending their days in the practice of the sermon on the mount while those within are preaching it? Are they poor in spirit more than the members of churches, pure in heart, gentle, persecuted for righteousness, given much to secret communion with a Father in heaven, turning the other cheek, going the second mile? In the public service of their borough are they organizing the hospitals, the boys' clubs, the institutes? Of course, many do their share; but can it be more safely said of Smith, a non-churchgoer, that he will be more devoted for that reason to public service than Robinson, who is a faithful communicant or a consistent churchmember? The most eloquent critic of the church would not give long odds on Smith.

Sometimes we grow a little tired of the self-commendations of those who are outside "organized Christianity." We begin to seek for some more convincing evidence than words. We should be ready to believe that they are splendid, if they had not themselves begun to tell us about it.

It will save much time and some spiritual energy if we cease from boasting and comparisons. The apostle said: "Where is the boasting? It is excluded." It should still be excluded and when Dr. Boanerges says things, rather colored according to his custom, about the wonderful qualities of the people who never sink so low as to enter a church, it is to be desired that the people within should listen to him and that the people within should smile.

The Restaurant Cow

A Parable of Safed the Sage

I ENTERED a Restaurant and I looked about me, and I saw Certain Signs. And one of them said:

Our Milkman Keepeth a Cow.

And this was intended to be a Commendation of the Milk and Cream which they served in that Restaurant.

Now I was not drinking Milk that day, but I ordered a Steak.

And when the Steak came, I essayed to Cut it, but I think that it was Lightning Proof. And I essayed to Bite it, but I was not Able.

And when the Maiden who waited upon me returned and gave unto me my Check I spake unto her, saying:

Thy Milkman keepeth his Cow Too Long. This Steak was from a Cow that thy Milkman's Grandsire must have held Very Dear.

And she answered me not, but smiled a little, as if to say:

I fear indeed that the Steak was Tough, but that is no fault of mine.

And she was right about it.

But I thought of folk who proclaim a Single Virtue and forget the others; and whose attention to the Cow in the days when she giveth Milk may lead them to forget

that Steaks are better when they are Tender and Juicy.

Beloved, there are so few Virtues in the world that a man who hath even one of them is entitled to some credit, and it surely becometh the keeper of a Restaurant to patronize a Milkman who keepeth a Cow. But be not too proud of thy one little Ewe Lamb of a Virtue, but see to it that others are added unto it.

For it is not enough for thy Milkman to furnish thee Milk. Milk is for Babes and Strong Men desire a Good Beefsteak. Even so the world needeth not only the Virtues which thou hast, but those also which thou dost lack.

VERSE

August

DEDICATED TO WINFRED ERNEST GARRISON

WHILE mortals wilt beneath the summer's heat
The mighty Painter wields his brush. And here,
Where crooning crickets tell the failing year,
He plots to capture by surprise complete
Our alien hearts. With pink and red and gold
He tints the gardens, which we thought were dead.
Nasturtiums linger, though July has sped,
And bright-faced pansies, never growing old.
There vivid poppies, tiger-lilies flame,
With dahlias, asters, clad in many hues.
But August loves the golden blooms: what crews
She bears, of marigolds, sunflowers which shame
The sun, calendulas, chrysanthemums,—
Whose prime shall be when loved September comes.

THOMAS CURTIS CLARK.

Neighbor Harding

OUR Neighbor died last night,
Helping us get the old farm into shape.

* * *

The whole family were down with chills and fever,
And the place was falling to rack and ruin.
Fences were down, and the fields unmowed,
And the unploughed corn was full of weeds.

"Come and help us catch up with the chores,"
We called, and our Neighbor answered, "Sure."

He left his own home and its pleasant work,
And took upon him our too heavy tasks.
He was a kind and willing worker,
So we sat back to see how much he could do.

Through long hot days he labored without complaint,
And through the nights sat up with ailing children.

Perhaps we might have helped him a bit more;
Maybe we indulged in too much idle criticism—
Said if he had been Samson or Hercules
He'd have straightened things out a great deal quicker.

* * *

Well, our Neighbor died last night,
Helping us get the old farm into shape.

MARK WAYNE WILLIAMS.

An Outside View of the Lutheran Denomination

By Paul Seibert Leinbach

IT IS with no little trepidation that the writer has agreed to prepare for *The Christian Century* an outside view of the great Lutheran church, now reporting over seven millions of adherents. With no other denomination, save his own, has he been so well acquainted since his boyhood; it was in the Lutheran fellowship that his sainted mother was born and reared, and for many of the leaders and people of that communion he has cherished a life-long affection and regard. And yet he feels that he cannot be thoroughly conscious, in attempting to describe what he believes to be the genius and spirit of Lutheranism, without saying things which others may deem unsympathetic. First of all, it should be recognized that there are many different varieties of Lutherans, and it will be necessary for us to confine ourselves to that portion of the Lutheran communion with which we are personally acquainted—particularly the United Lutheran church in America, which is, on the whole, the most representative and influential body of Lutheranism in this country, and can well be regarded as a norm. It reports a confirmed membership of 801,250; the Missouri synod Lutherans report 673,321; while the combined membership of the twenty-two Lutheran bodies in the United States and Canada, as listed in the Lutheran world almanac for 1923, is 2,515,662.

IGNORING THE LUTHERANS

A few years ago one of the leading Lutheran editors addressed the writer concerning "the strange propaganda against the Lutheran church in this country," which had, he said, progressed to the "detriment and distress of a very large body of good American citizens and true Christian men and women." He felt that there had been a persistent and perhaps intentional purpose to ignore the importance, if not the existence, of the Lutheran church, and he wanted an expression of judgment as to "whether Lutherans are really under some sort of ban by other Protestants as well as by Roman Catholics in this country." He admitted that Lutherans have not officially cooperated in many of the movements in which others have joined, but claimed that they "have never maintained an exclusiveness which could rightly be judged as pharisaical, their course being determined by conscience and by a conservatism that they have expected to be respected, as they are ready to respect it in all others." Perhaps we may be permitted to quote a portion of the reply we made to this frank and sincere communication. It is as follows:

If Lutherans are under any sort of ban by the Protestants of America it is certainly not by any arrangement or mutual understanding, or as a result of any conference or conspiracy, but only by reason of what may be a certain unanimity of judgment that it has been the habit and disposition of Lutherans to hold themselves aloof from their Protestant brethren, and that it has not been possible for most of us, therefore, to think of them in any other way except as exclusive, self-opinionated and more or less unbrotherly. It is quite possible that such

a judgment has been unwarranted and unjust, but I am convinced that this has been a common feeling among the leaders in the religious life of America, and that it has been due, at least in a large measure, to the attitude and spirit of the Lutherans themselves. I am quite sure that where they have shown a disposition to cooperate in any of the general movements for the spiritual welfare of the communities in which they live, such cooperation was always welcomed with open arms by those who, in any sense, manifested the genuine Protestant spirit.

If the onlooker's point of view is to be in any sense just, it must put due emphasis upon the official pronouncements of the leaders of the church. In the report of the president of the United Lutheran church in America, 1922, we read that apart from some "objectionable exaggerations" in so-called fundamentalism, "this movement deserves in general the sympathy of Lutherans, in that it is a satisfactory reaction against the modern tendencies in Christianity, which minimize the supernatural elements in our holy religion, especially the facts of revelation and redemption, as the church has long believed them." President Knubel declares: "Let it be clearly stated that the situation of the United Lutheran Church in America as concerns the faith should make our hearts thankfully glad. There are no teachers in our seminaries who have departed from our confessions. They believe them from the heart. If there is a pastor among us who consciously advocates 'the new presentation of Christianity,' our church does not want him. As for our people, it is manifest that they are becoming clearer as to the fact that our church is standing firm amid the bewilderments of others, and they are glad it is so."

MINDING OWN BUSINESS

In this connection, the official organ of the denomination, the *Lutheran*, says in its issue of March 22:

We have not given much space to the discussions that are being waged in our sister churches. Occasionally someone accuses us of neglecting great questions or of straddling basic issues. But the Lutheran is content to mind its own business, of which there is quite enough to use all our resources. Furthermore, we lack the impudence to volunteer to settle our neighbors' quarrels. There is also this splendid aspect of the present situation, that a great deal of the controversy, possibly 95 per cent of it, rose out of the views of about one-half of one per cent of the membership of the denominations in which the debate is raging. We do not expect the Christian church to be wrecked, nor the chief denominations of Protestantism to dissolve, because there is a widespread controversy among them. The Lutheran church has gone on serenely because it has continued in devotion to indoctrination in its plain and simple truths. In other denominations some confusion has arisen because their pilots have tried to climb too high and have entered too boldly into uncharted skies. They have hit vacuums and air-pockets, and they will have to come down. Then the mass of believers, the communion of saints, will again ballast and control the ship. The imperishable power of our church lies in its ministry, in its congregations who meet from week to week. Beyond question every one of us should have done more, but when we contem-

plate four hundred years of fidelity to instruction along the simple lines of the catechism, with its conclusion of solemn public confession of faith before men in our churches, we know, beyond peradventure of a doubt, that we are pleasing Jesus Christ. Those who are confirmed this year may well be impressed with the value of the clear convictions that have been taught them. Having such, there is a foundation for extending their programs for service all over the world.

In his notable book, "Christian Ways of Salvation," Dr. George W. Richards says:

With all its divisions, there is a unity in Protestantism which makes the churches kin, and differentiates them from Romanism and rationalism. The bond of fellowship is the common experience of salvation by grace through faith, the cardinal principle of evangelical Christianity. Upon this basis there is a community of spirit in Protestant churches, becoming ever more visible and tangible, which we should never be ready to surrender even in the interest of the efficiency that is supposed to come through institutional uniformity. It must be conceded, even if grudgingly and of necessity, by Protestants generally, that the classic experience of evangelical salvation is to be found in the life of Martin Luther. Luther's concern was wholly with a personal and religious question—his relation to his God. He discovered that man cannot make himself righteous and, therefore, God gracious; but that God is gracious and, therefore, makes man righteous. With that discovery he had an "evangel," good news; and ceasing to be at heart a Catholic priest, he became an evangelical prophet. Luther found rest when he rediscovered God in Christ—the God of grace who is ready to forgive "freely, without merits and works." With his new conception of God came a new conception of grace, which is no longer thought of as something infused into the soul through sacramental means, but is the mercy of God, made known through Christ, freely forgiving the sinner. The idea of faith, likewise, is changed. Faith is trust in God's grace in Christ; "fiducia," not "assensus"; not mere acceptance of historic statements. It is man's response to God when he approaches him through his Son—a divine effect wrought in the soul, not a product of man's will. Faith includes assent to facts; but if it is only the holding as true what the church or the Bible teaches, it is far removed from evangelical faith, which is childlike trust in, and unconditional surrender to, the graces revealed in Jesus Christ.

LUTHER THE THEOLOGIAN

As a prophet, Dr. Richards ranks Luther with the apostles and the fathers, and says he had few superiors in the history of the church. He contends, however, that Luther the theologian was not so great, and his theology was "not the necessary outcome and expression of his religious experience," as is "clearly evident in his later life, as well as in the church of which he is the leader." Luther came to identify the word of God with the letter of the Bible, and failed to distinguish the gospel which the scriptures contain from the Bible as a whole. Although he saw clearly that the essence of the gospel was not a fund of ecclesiastical traditions, body of dogmas, or the contents of a collection of books, but the free grace of God in Christ; and although he distinguished between the relative value of the books of the canon, even going so far as to call the epistle of James a "letter of straw," yet when occasion required, he stood flat-footed and immovable upon the letter of the scriptures." When at Marburg he refused Zwingli's outstretched hand, pointing without argument to the words written on the table before him, "Hoc est corpus meum," he announced in substance that "Christian fellowship is

conditioned by agreement on doctrinal definitions, rather than by the common experience of justification by the free grace of God through faith."

It must also be added that he reverted toward Rome's conception of sacramental grace, from which his conception of justification by grace should have delivered him. With the doctrine of consubstantiation he restored into Protestantism a theory of sacramental efficacy leaning toward the Romish conception, thus modifying the whole Protestant system and retarding its consistent development. It should not be forgotten that Luther said: "God is not so much concerned about life as about doctrine; for an evil life is nowhere so harmful as an evil doctrine." Thus, like the schoolmen, he resolved the good news of salvation into a system of teachings revealed in the scriptures and handed down to the church for safe keeping and instruction. Thus the ecumenical creeds were accepted as "brief compends of Biblical truth necessary for salvation."

THE GOD OF ANCIENT DOGMAS

To quote once more from Dr. Richards, "the God whom Luther discovered and who saved him was far more adorable, lovely, believable, hope-inspiring and comforting than the God of ancient dogma." But, instead of creating a new theology to match his experience, he tried to "revitalize an old dogma with a new experience." He also failed to distinguish gospel from theology, and thus founded in another form what he himself had so bitterly fought, the tyranny of ecclesiastical authority. When the personal experience of saving grace gradually declined in the followers of the reformers, moreover, it was followed by reliance upon official declarations, institutional guarantees and an infallible Bible. Trustful surrender to a living Savior was degraded into adherence to an institution entrusted with revealed doctrine and prescribed rules of life. We thus have evidences of "reversion to Catholicism" in the acceptance of doctrines without a personal experience of their contents; the approach to God through mediating institutions and officials; the equalizing in authority of the gospel and the government of the church; the sacramental dispensation of grace in portions; and the introduction of merit as a motive in worship and work." Harnack defined the Catholic church as "the church of apostolic tradition fixed by law"; similarly the Lutheran church became the institution of Lutheran tradition fixed by law.

Historians have traced the division of Protestantism to the disagreement of Luther and Zwingli. Ziegler, for example, says: "There appeared a certain hardening and ossification, a dogmatism in Luther himself, which continued for centuries in his church, and has not been cast off to this day." In the formula of Concord (1580), which "marks the close of the confessional development of the Lutheran church," gospel is defined as "doctrine which teaches what the sinner ought to believe," although at another place faith is still described as "trust alone in the Lord Christ." But the tendency to magnify the intellectual and doctrinal element in the gospel clearly predominates, and the Lutheran church turned rapidly into "a school of sound doctrine." Moeller-Kawerau, referring to the definition of gospel, says: "This sentence clearly shows the

change which Luther's doctrine of faith has undergone." Many other writers have pointed out the menace in the doctrinaire hardening of the ideas of the reformers, which have given creedal confessions "the value of a law of doctrine" for all future ages, and gave rise to a Catholicized Protestantism in which "the simplicity and spirituality of the saving processes are either obscured or lost." This, too, is the primary cause of denominationalism and sectarianism, and has made the attempt to reconcile Christianity and modern culture a futile task up to the present hour.

If, therefore, we are asked to characterize the spirit and genius of the Lutheran denomination, it does not seem unfair to speak of it as a rather rigid ecclesiasticism, static and stereotyped, an admirable fellowship for closed minds. This sort of an institution has a tremendous effect upon the intellectual attitudes and apprehensions of its adherents. Theologically it connotes a finished creed, an unchangeable system of doctrine, settled once for all in the medieval age, and not to be altered by one jot or tittle in the days ahead. That the founder and patron saint, Martin Luther, should at times have been almost deified was inevitable. There are indications, even in modern times, of "Lutherolatry." The "Confessions," thought out in the sixteenth century, contained the sum of human wisdom. One of the leading lights of the present-day Lutheran church remarked a few years ago that there is no modern "ism," no present-day theory or tendency, which was not fully anticipated and adequately answered in the Augsburg confession. A sympathetic understanding of that monumental document is therefore all that is necessary for the complete interpretation of the "faith once delivered to the saints." The idea that light could continue to break forth from the Word of God in this year of grace, 1923, must be regarded as abhorrent, except in so far as it will substantiate the integrity of the Augsburg confession.

A TOO NARROW "FAITH"

Allegiance to such a system involves grave responsibilities. Lutherans are not justly charged with intolerance if, in their conscientious devotion to their system, they believe it necessary, as custodians of the true faith, to save it from improper alliances and dangerous compromises. When, for example, they criticize Lutheran ministers for venturing to share in the observance of the holy communion where the members of various Protestant denominations unite, they may, from their standpoint, speak of the occasion with propriety as "a fellowship which nullifies the faith." There are some of us who regard such a "faith" as too narrow, and who regret that they should regard it necessary to have a "faith" which nullifies such beautiful Christian fellowship. Nevertheless, it must be admitted that they are logical and consistent when they insist that the only kind of unity for which they can stand is a unity of the faith—which for them means, of course, the Lutheran interpretation of truth. During the recent war there were numerous statements in Lutheran journals to the effect that Lutheran camp pastors were "absolutely necessary to satisfy the spiritual needs of Lutheran soldiers." This apparent willingness to underestimate the

spiritual efficacy of the ministrations of chaplains and ministers of other organizations was keenly resented by some other religionists. The fact that in some of the cantonments one could read such signs as this: "Union Protestant communion Sunday morning in this auditorium; Lutheran communion in Hut No. 4"—this did not exactly hasten the era of good feeling between Lutherans and other Protestants. And yet it was faithful to the Lutheran theological attitude.

NOT STRONG FOR DISCUSSION

It may be said, to be sure, that this is not the point of view of Lutherans generally, but that it is rather the spirit of those in authority, whose views are often much narrower and more parochial than those of the rank and file. Among the Lutheran leaders there are also outstanding men who view with receptive minds the results of modern scientific progress. It is difficult, however, to get free and frank discussions in a Lutheran atmosphere. We are informed that articles which are not thoroughly in sympathy with the accredited point of view are rejected in Lutheran organs. The publication of liberal views in Lutheran official journals is not, as a rule, permitted. Those in authority determine absolutely the sort of mental pabulum which is to be fed to their readers. It would be dangerous to allow these readers to hear the different sides of a question. They are to be told what it is necessary for them to believe. It is the duty of editors to sit on the lid and see that no heresies find a place in the literature of Lutheranism.

All this explains the attitude which it is necessary for the Lutheran church to take on the question of church unity. A few years ago the general council of the Lutheran church met in a Pennsylvania city and the president of a Protestant college, in accordance with immemorial custom, wrote to the pastor loci, requesting that one of the delegates to the ecclesiastical judicatory should be assigned to preach on Sunday morning in the college chapel. The local pastor referred the request to the president of the council, and then replied as follows: "The president has directed me to say that by reason of differences in pulpit and altar fellowship, he cannot comply with your request." It is not remarkable that some men with an American spirit should be amazed that a church which sends missionaries to non-Christian lands to convert the heathen should nevertheless be unwilling to send one of its own ministers to preach the gospel to other Christians—or let us say, to be conservative, to those who ought to be Christians. The old Galesburg slogan, "Lutheran altars for Lutheran ministers, and Lutheran pews for Lutheran people," is of course no longer generally accepted, but its influence has not been altogether lost.

THE SOCIAL GOSPEL

What, then, is the social attitude of Lutheranism? How does its theory affect the world and our human relationships? Let us turn again to the report of President Knobel, who is personally one of the most delightful and brotherly personalities among our American religious leaders. He writes:

It was said that the church must provide men with a faith and a service, and that this service must be of and for Christ.

must demand industry, and must cultivate a spirit of Christian piety. In this matter of service we again find that in the Christian church as a whole something new is being called for today. It is commonly called the "Social gospel." It appeals for "social service." Its fundamental claim is that the church has heretofore confined itself to the service of the individual man, converting him, and then sending him out as good leaven in society. It asserts that the church owes another and a greater service to humanity. It must directly help the collective groups of men, organized as men are in communities and nations, in industrial and other fellowships. The idea is that the church ought to guide these groups, whatever they may be, so that they will act as groups in accordance with the principles of Christian morality. This influence directly upon the groups should be exerted by the church altogether independent of any question as to how large a percentage of the groups is avowedly Christian. It is regarded as sufficient that the groups exist in supposedly Christian nations. As one watches the processes of this movement, it is notable that the purpose is to have the church go much further than the effort to guide these groups to an adoption of moral principles. Even the application of such principles in minutely detailed economic, social and political prescriptions is urged upon the groups. The church must enter into the entire study of political and economic science. The church must also aim to have the prescriptions enacted into law. The glorious outcome of this entire service, when nations, communities and other groups accept and act by such principles, will be, it is asserted, the existence of the kingdom of God among men.

This idea of the church's service has gained great vogue. It possesses some thoughts which are true for the activity of the church. Unquestionably the church must guide and instruct its members more explicitly in the application of their Christianity to their citizenship, their daily work, and all the ways of life. Likewise, the church must definitely proclaim from the house-tops the principles of Christian morality. The church should also speak in any public crisis, when it can fearlessly utter a message directly from God's Word in such crisis. However, in all such testimony, the church's message is one which has as its single aim repentance. It is not speaking merely to condemn, to have laws enacted, to coerce men. Yet the path of the "social gospel" seems to end entirely in just those things. And this supposedly will be the kingdom of God! The crucial mistake is that it is supposed the kingdom of God has come, when God's will is done. That is not true. It is not his kingdom unless his will is also loved. The church cannot be serving Christ unless it is converting men to love God and his will, which is not true of them as they naturally are. The fact of the matter is that the "social gospel" is yet one more instance of the exaltation of man as he is by nature. It does not recognize his unwillingness for God, his sinfulness. It does not know that men gathered in their groups do not want God's will.

ATTITUDE TOWARD FEDERAL COUNCIL

In accordance with the foregoing principles, the United Lutheran church has found it inadvisable to unite with the Federal Council of the Churches of Christ in America. It feels that it must maintain "its separate identity as a witness to the truth which it knows." It maintains that in the Federal Council "unity in faith and its confessions" is not conserved. Quoting the statement of the Federal Council that it is "a union for the prosecution of work that can be better done in union than in separation," the Lutherans say officially: "The Federal Council is not a union for the purpose of preserving and extending the pure teaching of the gospel and the right administration of the sacraments." "For the United Lutheran church to

cooperate heartily in an organization in which so little importance is attached to the faith and its confessions, that the organization seems actually to be afraid of it, would therefore be impossible." Therefore it was their judgment that the United Lutheran Church could not enter into cooperation with the Federal Council and be true to its own confessions. It cannot regard the assumed "essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior," as an adequate statement of Christian unity or a sufficient ground for union in organization.

"SOCIAL CREED OF CHURCHES"

Another objection quoted by the Lutherans was the "strong tendency on the part of the Federal Council to set up machinery in the effort to have the world in its organisms follow Christian principles, even though the world, in those organisms, has not been truly converted to Christian principles." Referring, for example, to the "Social Creed of the Churches," adopted by the Federal Council, the official Lutheran document says:

The Lutheran church cannot accept any such conception of its task. The church cannot become an arbiter in disputes about human rights. It is not for the church as an organization to propose laws or to turn aside from the preaching of the Word of God to undertake the promotion of righteousness by the arm of the civil power. The work of the church is fundamental to and promotive of good government; but its goal is not government, however just, wise and good. Its vision and aim extend much farther. It seeks larger and better things than law and government can even require; namely, repentance for sin and faith in Christ, love, compassion, mercy, forbearance, self-renunciation and service. This is its greatest work and value as a social influence and power, and when it busies itself in pressing for the enactment and enforcement of specific laws, it resigns its proper function and descends to an activity of lower and narrower range that may become both meddlesome and divisive. The work of the church comes not so much after disputes to settle them, as before to prevent them; not so much after acts of lawlessness to punish, as before to forestall, by inculcating the principles of justice, mercy and the fear of God. The church comes not to take up the work of judgment, but rather to save men from judgment. The two conceptions of the task of the church are well represented by the statues of Luther at Worms, and of Zwingli at Zurich. Luther is armed only with the Bible; Zwingli bears a Bible in one hand and a sword in the other.

"WORKS OF MERCY"

In rejecting the so-called "social gospel," Lutheran leaders emphasize the necessity for "works of mercy" as a duty of the church, and pastors and congregations are expected to direct and assist their members in the determination of their duty as Christian citizens and members of society, by declaring the teachings of God's Word and by showing the people how the principles of the gospel are to be applied to the peculiar problems and tasks of this generation. "When occasion demands, and the Word of God justifies, it is also the right and duty of these organized groups of Christians to speak for the enlightenment of public opinion and the awakening of the public conscience." Therefore the questions involved are to be carefully studied by

competent committees or commissions, "ever remembering that the church and its representatives must always seek the guidance of the Holy Spirit and the Word of God, as the church must speak with a voice that is distinct from and more authoritative than the voice of merely human wisdom." Inasmuch as the Federal Council of Churches does not "clearly, definitely and specifically set forth the things in which the churches may cooperate, without any one of them being led into acquiescence to what it regards as error, or into suppression of its testimony of the truth which it holds," it becomes evident that the United Lutheran church cannot logically cooperate with the Federal Council, and it has served notice that the commission on evangelism and the commission on interchurch federations are specific lines of activity emphasized by the Federal Council in which Lutheran cooperation cannot be expected. So also with regard to other commissions whose purpose and scope would in any wise "encroach upon the teaching function of the church." There are other activities of the Federal Council, however, in which the Lutheran church has agreed to cooperate, and some in which it has "unofficial observers."

Finally, in thus defining its relation to the Federal Council and other churches, the Lutheran church "disavows any spirit of self-righteousness and avows a courteous, respectful and friendly attitude toward them. It professes love to them as those who love the Lord. It takes the position it does simply because it believes itself to be evangelical and catholic in its teachings, and consequently feels itself bound to bear witness constantly and unequivocally to the truth which it believes, and by its testimony to secure if possible the universal acceptance of that truth. Its aim is not to make proselytes, but to spread the truth of the gospel as it knows that truth. It believes, also, that in maintaining the position that it does, it is serving the cause of full freedom in religion for which it has stood since the reformation."

OUTLOOK MILDLY HOPEFUL

In spite of the large accessions which continue to be reported by churches who thus exalt fidelity to theological and ecclesiastical traditions above the testimony of reason and conscience, we must believe that the undoubted good which they accomplish is to be attributed to the fact that men are so often better and greater than their creeds. The way of salvation which has frequently been taught is certainly not the evangelical way, which distinguishes Protestantism from Catholicism, and which glorified the lives and teachings of the great reformers. But the faithful use of the means of grace has continued to awaken and develop personal allegiance to the personal Christ, and the experience of justification by grace through faith, repeated in the lives of millions of humble believers, has enriched and beautified the stream of Christian influence through the years. We must believe that the future of the Lutheran church is to be discovered in the path of reconciliation with the followers of Jesus Christ in other communions. A few years ago, when the United Lutheran church in America was consummated, the representative of its most liberal element (the general synod) was compelled to offer his resignation as a member of the International Sunday School lesson committee. In speaking his parting words to his col-

leagues, he expressed the hope that his departure from this fellowship would be only temporary, and that some day he might be permitted to return as the representative of the united church, when even "the Lutherans of the straitest sect" would be glad to join in such an interdenominational activity. While he was expressing this hope, some wag in the corner was irreverent enough to hum Tosti's "Good-bye, Forever!" There are some who say that as a result of consummating the united church the more liberal elements have been put into strait-jackets, and the entire body has been made more conservative and isolated from the stream of Protestant Christianity. But if this is really true, we believe that the result is only temporary. So great are the potencies, so manifold the virtues of the Lutheran church, that its counsel and cooperation in a cohesive and fully cooperating Protestantism are manifestly required. We cannot but believe that the day is coming when this mighty force of Lutheranism will be unreservedly at the service of a united Church of Christ in America.

By Robert Loveman *

Song

WHAT care I for caste or creed?
It is the deed, it is the deed;
What for class or what for clan?
It is the man, it is the man;
Heirs of love, and joy, and woe,
Who is high, and who is low?
Mountain, valley, sky, and sea,
Are for all humanity.

What care I for robe or stole?
It is the soul, it is the soul;
What for crown, or what for crest?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope.
It is the brain and eye to see
One God, and one humanity.

Identity

TELL me after life
What shall be;
Tell me after strife,
Of death's mystery?
For weal or for woe,
Beyond the sky,
God, let me know
That I am I.

In the Cemetery

THESE shafts are more than lettered stone,
That tell of friends asleep in sod;
O sorrower, cease thy piteous moan—
The marble fingers point to God.

*Mr. Loveman died on July 19, 1923, at Hot Springs, Ark. The above poems culled from his various volumes, indicate the high and noble quality of his work, as well as the individuality of his genius.

"Fundamentals"

By William Pierson Merrill

ONE of the grave afflictions of the human species is a tendency to loose use of words and phrases. As some one has keenly said, we are all liable, when we talk, to come to the point at which "words take the place of ideas." The more commonly a word or phrase is used, the more liable it is to such careless handling. We take for granted that what everybody is saying everybody understands. Nothing could be farther from the truth. One might almost venture to define a "slogan" as a phrase which everyone uses unintelligently. We pick up and display such common phrases with the same careless confidence as that shown by the university professor who, believing firmly in suffrage for women, marched proudly down Fifth avenue, in one of the parades of that exciting crusade, carrying aloft a placard on which was inscribed: "Men vote; why not I?"

We need to challenge and examine words frequently used. If only God had made man so that he would have had to stop talking when he stopped thinking, it would have saved a great deal of trouble. Still, it might have made it harder for preachers and politicians. As a matter of fact, it seems to work in just the opposite way in many cases. Our mouths and our minds, instead of displaying that beautiful working harmony which golfers delight to speak of as "coordination," seem related to each other rather as the whistle was related to the engine on the famous Mississippi river steamboat; the whistle took so much steam that every time it blew the engine had to stop. To have a mouth full of words is no sign that one has a mind full of ideas.

A HIGH-SOUNDING WORD

One of the words most commonly heard today in church circles is the word "fundamental." In itself it is one of those rolling, high-sounding words that allure our primitive souls, a word foreordained to be a slogan. There is grandeur and force in it. It sounds like the waves of the sea. It looks like the mighty mountains. We must be on guard against any word that puts up such a front. "Fundamental!" When one says that of anything it seems to put it beyond dispute. There lingers about the word an atmosphere of tabu. "Here is the ark of God," it seems to say. "Hands off!"

Before we use so strong and solemn a word, we need to be very sure its application is justified. It is as wrong and as dangerous to call something fundamental which isn't as to reckon unimportant something truly essential. We need clear thinking and frank speaking about what is truly fundamental in religion.

There is a simple question which may well be asked at the start; indeed, we shall do well to ask it whenever anyone talks vaguely about "fundamentals" or "essentials." Fundamental to what? Essential to what? Some of those who use those mouth-filling words most fluently might be hard put to it to answer that plain inquiry. When you say that this or that doctrine is "fundamental," do you mean that it is necessary for the salvation of an indi-

vidual soul? Or that one cannot really be a Christian without believing it? That it is essential to valid membership in the church? Do you mean that it is so essential to Christian theology that the whole fabric breaks and crumbles if that be left out? Do you mean that it is one of the tests of a "standing or falling church"? Or do you in reality mean only that it is a doctrine you like to believe, and are unwilling to see slighted? The usage of the word runs the whole gamut, from that without which one is hopelessly lost down to mere personal preference. I recall the examination of a candidate for the ministry, in which the student expressed some doubt whether there really is a personal devil. One of the members of the examining body protested with vigor. "This young brother is denying one of the cardinal doctrines of the Christian religion."

TALK IS CHEAP

We acquiesce too readily in a slovenly use of a great and serious word when we allow people to speak so vaguely of what is "fundamental." Such words are like dynamite, indispensable in their proper place and use, but bad things to be thrown back and forth carelessly. Make men and women say what they mean by "fundamental." Ask, "Fundamental to what?" And keep asking until you compel them to think as well as talk. "Talk is cheap," especially when some one else supplies you with the words, and all you have to do is say them.

What is really fundamental? Let us face our own question, "Fundamental to what?" This is our answer, "Fundamental to the vigorous life of Christianity today."

If that is indeed what we mean, then the first step toward answering the question, What is fundamental? is to understand where lies the main struggle today. Where is it that Christianity is meeting the real enemy? Where is our religion fighting for its life? We need to heed Lloyd George's strong protest, voiced a year ago in his address to the non-conformist ministers of England, against men who "stick in dugouts on abandoned battlefields." One trouble with the church is that so much of her interest and strength is spent in fighting sham battles on ancient fields, while the enemy has moved on, and is working havoc in fresh territories. Henry Ward Beecher told a homely story of his dog. One day, on a walk, the dog saw a woodchuck dart into a hole in the fence. Ever after that, when they passed that way, the dog would bark furiously at the hole, though the woodchuck had long since gone elsewhere. Mr. Beecher rightly likened that dog to certain leaders of theological controversy, forever barking at abandoned holes.

THE REAL FUNDAMENTALS

Where lies the real fight today? Can anyone doubt? This is the real center of the battle, where Christianity must hold or lose the whole fight: in the struggle between the material and the spiritual interpretations of life. The fight today is between those on the one hand who say that the only reality is material, physical reality, and the

ultimate test of it the use of the senses; and those on the other hand who affirm that the spiritual is the real, and that the ultimate test of reality is spiritual experience.

Here is the one point in the far-flung battle line between faith and unbelief of which we can truthfully say that, as goes the battle here, so all goes. If we win here, we shall win all along the line; if we lose here, all is lost. The conflict goes somewhat more hopefully than it did a few years ago. Materialists are less common and less confident. Men of science speak with more respect of the spirit and its life. There is a growing clearness of recognition of the reality of spiritual experience. But the fight is still all but desperate. Again and again we are tempted to declare despairingly that

the struggle naught availeth,
The labor and the wounds are vain;
The enemy faints not nor faileth,
And as things have been, they remain.

The tide gains so slowly; the light breaks so feebly. Here is the great fight!

Clearly, at such a time, that is most worthy to be called fundamental which is most at stake in this fight. And this is the reality of the spiritual. We must go into the fight under a banner bearing the motto, "The things which are not seen are eternal"; "Faith is the evidence of things not seen"; "The spiritual is the real." The first concern of the church just now is to defend the primacy of spiritual things, to stand for spiritual experience as incomparably more important than all forms and doctrines and allegations of physical and material fact.

MISTREATING DOCTRINES

Here emerges the chief reason for criticism and objection toward those doctrinal extremists who most like to appropriate the name of "Fundamentalist." With those who uphold the great cardinal doctrines of the evangelical faith, in however conservative a form,—such doctrines as the authority of the Bible, the deity of Jesus Christ, the efficacy of his saving life and death, the reality of his resurrection, and his present living leadership of his people—most religious liberals are in hearty accord; they believe in these great truths as heartily as the conservatives do. But these "fundamentalists" go further and insist that particular phases of these great doctrines are fundamental or essential; that one must accept not only the spiritual authority of the Bible, but "the inerrancy of its original manuscripts"; not only the deity of our Lord, but his birth from a virgin; not only the efficacy of his life and death, but a substitutionary theory of his death, and the necessity of salvation by his blood; not only his continued life after his death, made known to his followers, but a physical resurrection of the same body of his flesh; not only his spiritual presence with his church, but the certainty of his coming again in bodily form.

These are the five points of fundamentalism. Strange fondness of theological extremists for the number five—five points of Calvinism, five points of fundamentalism! Can it be an unconscious reversion to the childish tendency to count on the fingers?

Of course anyone in the church has a right to hold,

and to propagate, these views, and that right should be respected. But when we are told that these particular views are fundamental, or essential, we must at least ask, Fundamental to what? Essential to what? and "pause for a reply." And if the reply given by these self-constituted champions of this new self-assertive orthodoxy be that these five particularistic views are fundamental to Christianity, we must reject the contention as false and dangerous. For it is playing into the hands of the enemy at the hottest part of the fight. It is giving up the very matter at issue, to say what these extremists say. They are bearing aid and comfort to the enemy, to the materialists.

THE FUNDAMENTALIST "HERESY"

Is not this inference very plain? This is what they say, these extremists: "The Bible is not really inspired, unless the inspiration affects and controls the words, the manuscripts. Christ is not really Son of God unless his divinity has a physical basis in his birth. His resurrection is not real, unless it was a physical resurrection. His atonement is not real, and full, unless his blood, his actual, physical, bodily suffering, is somehow applied to the sinner. He will never be really with his people, until he is again physically here, in the body."

Is not the implication of all that clear beyond mistake? These extremists declare, "The physical, and not the spiritual, is the real. No reality without materiality. The spiritual is not sufficient. Only the physical is real and conclusive."

This is the chief reason why the "Fundamentalist" heresy must be met and mastered in the Protestant church—not with carnal weapons, not by ecclesiastical procedure and attempts to drive out of the church those who hold these views, but by plain speaking of the truth, and persistent effort to win them to a truer and more Christian mind. The chief reason why this must be done is not because the fundamentalist position is contrary to modern thought; not because it cannot live with modern science and education; not even because it is Roman rather than Protestant in its theological attitude; those are true charges, and serious ones. But the decisive reason is this: that this fundamentalist heresy yields the field to the foe, joins forces with the enemy, grants what he affirms, makes it harder for true believers in the reality and primacy of the spiritual to stand for their faith. Those who say, "The spiritual is not enough; you must have a material basis for the Bible, and Christ, and atonement, and resurrection, and the Lord's presence, or you have no reality," are training their guns, in the name of the Christian faith, on the very stronghold of the Christian faith.

FAITH AND THE PHYSICAL

It is one of the most serious facts in the religious situation, one of the surest signs of how far many have strayed from the real base of our faith, that so many persons instinctively assume, or grant, that to ignore or slight the physical aspect of any article of Christian faith is to take the validity out of that article. We must clearly understand that to say of anything physical or material, "This is fundamental," is to deny the faith in the most serious way. It is to fall into what the writer of the

Epistle to the Hebrews calls "an evil heart of unbelief, in falling away from the living God."

The one fundamental is the reality and validity of spiritual experience. That is the position the Christian church must take and hold, or be driven from the field. The one absolute necessity, without which all fails, with which all may be won, is the life, the spirit, that was and is in Jesus Christ, reproduced in other lives, and coming to kingdom, power, and glory in the life of the world.

JESUS AND PAUL QUOTED

Turn to the authorities and see! What does Christ say, What does Paul teach? What do they count essential? Any fair, unprejudiced reader of the gospel must admit that Christ counts spirit and life always more essential than doctrines and forms. According to our Lord, the one fundamental is the spirit. One great saying is in itself decisive. It is that strange word about the unpardonable sin: "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him."

What does that mean, if not that, to the mind of Christ, the essential is the spirit? The spirit of God is the spirit of helpfulness, of love, of kindness, of sacrifice, of redemption. It is the spirit through which Christ healed the poor victims of demon obsessions. He could not restrain himself when the religious leaders of his day looked askance at that spirit in which he lived and worked, or talked of it disparagingly. "Say what you will about me," he cries. "Grave as that may be, to talk against the Son of man, it is not the worst sin. But to speak against the Spirit, the Spirit that loves and sorrows and saves, that is a sin so deep that it goes to the roots. If any sin is hopeless, that is the hopeless sin."

Could the teaching be more sure or more emphatic? It is Christ's own statement that one may speak against the Son of man—or, if you please to put it in modern terms, that one may deny the divinity of Christ, and still be not beyond hope. But he cannot speak against the spirit which is incarnate in Christ, the spirit which lives in Christianity, the spirit which breathes in the gospels and gives them its power—one cannot deny that without denying religion itself, and committing a sin so deep that there is no ground left for hope. This is Christ's clear judgment.

SINNING AGAINST THE SPIRIT

Nor does this statement stand alone among Jesus' sayings. Read through the gospels with the question in mind, "What did Jesus always count the worst sin?" You will find not a single case in which he tells of anyone judged or condemned for lack of faith in any theological doctrine; but you will find a vivid picture of the last great day of judgment, where some are shown going into eternal life and others into eternal death; and the test, the only test, is the spirit in which they have lived their lives and done their work. Have they ministered to their fellows in the spirit of Christ? That is the only question. In all the gospel record, you will find not one picture of a man suf-

fering in future torment for lack of doctrinal soundness; but you will find a vivid picture of a man in the torment of hell for lack of the spirit of love and kindness. Jesus once spoke of a certain kind of man as being "in danger of the fire of hell." What sort of man? He is the one that treats his brother with scorn or contempt, who uses hard names about him. He is just a man who has lived without the spirit of loving kindness.

On that night in which our Lord gave to his followers the blessed gift of the sacrament of his body and blood, he gave also his one test for his church. Better than any other word in the whole Bible it defines the true test of a standing or falling church: "Hereby shall all men know that ye are my disciples, if ye have love one for another."

Nor is the testimony of Christ's greatest follower and interpreter at variance with that of his Lord and ours. Paul emphasizes the same one fundamental. Could anything be clearer than such words as these: "If any man have not the spirit of Christ, he is none of his"; "As many as are led by the spirit of God, these are sons of God"; "A new covenant, not of the letter, but of the spirit"; "If any man love not the Lord Jesus Christ, let him be an anathema; but grace be with all them that love our Lord Jesus Christ with a love incorruptible." His most detailed and emphatic answer is in the noble chapter on love—"the greatest thing in the world," as Henry Drummond so aptly described Paul's estimate of it. He affirms that, important as are eloquence, and speaking with tongues, and orthodox belief, and miracle-working faith, and unstinted self devotion, they are nothing—that is Paul's own word—nothing in comparison with the spirit of love. That one chapter shows conclusively what Paul counts fundamental, to live and act and serve and sacrifice in the spirit of love which is the spirit of God. That is Christianity, as nothing else is, and all doctrines and forms and everything else are of subsidiary importance.

THE SPIRIT OF LOVE

Here is the clear judgment of the final authorities. The spirit is the essential, the spirit of love which was and is in Jesus, and should control us.

We are talking of what is fundamental. But there is a better word, a word more Christian, a word with a richer flavor of the New Testament about it. It is the word "vital." There is a suspicion of the static about the word fundamental—something built of concrete, fixed, immovable. We need to be, as Paul put it, "rooted and grounded," fixed as the tree in the soil, living, pushing up new growths always. Only one thing is vital, and that is the spirit, the life of God in the soul and society of man, the spirit of God, the spirit of love, which was in Christ Jesus the Lord of Christians, and must be in us. Other things are important; this alone is vital. If all else is present, but this is lacking, Christianity is but a corpse. If we have this, though we lack all else, we have the power of eternal life.

The Christian church must get back to the explicit judgment of its recognized authorities. It is not some modern preacher, or some party in the church, which asserts that the one real fundamental is the spirit of God, which is the spirit of love. Who is it, after all, that declares to us,

"Though I have all faith, but have not love, I am nothing"? Not some modernist, or liberal, but Christ's greatest interpreter. Who is it that says to us, "By this shall all men know that ye are my disciples, if ye have love"? Who is it that says that the one unpardonable sin is the sin against the spirit, the one unpardonable word a word against the spirit? It is not some liberal of today; it is the Lord of us all, the "Lord who is the spirit." To a church too weak to do its saving work in the world because so much of its strength goes into the fruitless effort to make secondary matters primary, sounds out the stern,

sorrowful question, to our shame left unsatisfied through the centuries, "Why call ye me Lord, Lord, and do not the things that I say?" And what has he said, in all the wide range of his gospel, with greater emphasis, with more solemn finality, than that the one thing that is absolutely vital, the only thing without which man or church is hopeless, the one absolute test he left for our Christianity, is that we live and walk and work and speak and serve and sacrifice in the spirit of love in which he lived and died, the spirit of love in which our Father, God, ever lives and moves?

The Breakdown of Missions in Turkey —and a New Call to the Church

By William T. Ellis

WHAT has happened, in a religious way, in the near east since the armistice is almost too sensational to be believed. To call it a crisis for Christianity is merely to employ a shop-worn and now well-nigh meaningless term. There is nothing within the experience of American Christians to prepare them to understand the magnitude of the revolutionary changes in the affairs of the near eastern nations with respect to religion as a whole. Apparently, this part of the world has entered upon a new era. The conditions that have been postulated for a generation past, in all discussions of this theme, have now substantially altered.

Men who have been born and raised in the Levant, and have made its interests a life study, but who have been absent from the east for five years, are as incredulous over developments as the person who has merely read a few conventional books or articles upon the subject. In the autumn of 1919, after I had returned from an intensive study of the near east, there came to my home a gentleman known to the whole church in America as a missionary leader and an authority upon Islam. He put me through a catechism concerning changes in the east. At the close, he said, "Well, Dr. Blank, who is just in from Egypt, told me those things, but I simply did not believe him." My impression was that he gave only a grudging intellectual assent to the truth of what I myself had said. Yet when I dined with that same gentleman out here, a few weeks ago, I found him an enthusiastic advocate of the new order; all his ideas and his work have been re-orientated to the startling new conditions.

STARTLING DEVELOPMENTS

Baldly stated, in single sentence paragraphs, what are these sensational developments in the near east?

1. Moslems and Christians now fraternize and cooperate harmoniously, especially in Egypt, Palestine, Syria and Mesopotamia, in a new and common devotion to the cause of nationalism.

2. All talk and possibility of a "holy war" has disap-

peared; and the combined sultanate-caliphate of Turkey has been abolished, with a new caliph installed by the Nationalists, exercising purely spiritual functions.

3. With the exception of a few isolated and negligible groups, all Christians have been deported from Asia Minor, where the Christian church had continuously existed since it was planted there by the Apostle Paul.

4. Civil authority, which they have exercised since the days of the Byzantine empire, has been taken away from the ecclesiastical rulers of the eastern churches who are permitted to remain in Constantinople.

5. After a hundred years of notable labor, and the investment of more than twenty millions of dollars, the American board, and all other Christian missions, are now out of Asia Minor, with the exception of a few spots where individual missionaries maintain a precarious residence, without being able to continue their former work.

6. In addition to the shutting down of practically all the Christian institutions in Turkey proper, the plight of the two famous American colleges in Constantinople—Robert College and the American College for Girls—has become critical because of the disappearance of their ordinary Christian constituency, the poverty of the Turks, and the new educational regulations by the Angora government.

7. In the Caucasus, all American mission work has been closed down by bolshevik regulations; and the twenty thousand Armenian orphans whom the Americans have maintained there are not allowed to receive any Christian instruction or training in moral principles; but are definitely being indoctrinated with anti-Christian bolshevism.

Does all this make the reader gasp? It well may. For however much the politicians and the publicists may ignore the truth, it is certain that religious considerations underlie all national and racial changes. In no other quarter of the globe is this so true as in the near east, where all the great monotheistic faiths had their rise. Hitherto it has been religion, rather than nationalism or economic conditions, that has been the determining factor in political develop-

ments in the eastern Mediterranean basin. For more than a thousand years the conflict of Islam with Christianity has been the outstanding force. Now a fundamental change has come.

CHRISTIAN MISSIONS AFFECTED

In the present article there is room only to deal with the phase of the new era that most immediately and concretely affects American Christians, the dramatic elimination of the missionary enterprise from interior Turkey. Perhaps the clear fact is not generally known in America that the Turkey missions of the American board, one of the major Protestant missionary enterprises of modern church history, are now out of business. The hospitals, schools, churches and even the missionary homes of Asia Minor are closed. That something less than a dozen representatives of the board are still holding on to the old stations, after a fashion, only accentuates the general condition of retirement. After a hundred notable years in Turkey, the American board is now out of the country; and, so far as tangible evidences go, its great enterprise is wrecked. The situation may fairly be regarded as one of the major defeats of Christianity; it is a phenomenon of far more general concern than its immediate practical interest to Congregationalists. No analagous condition has ever confronted living churchmen: the Boxer calamity in China was not comparable to it, so far as it touches the cessation or alteration of missionary work. Even the most optimistic missionary leader, adhering to the traditional policy of nurturing his constituency only on encouraging news, cannot escape the necessity for sharing with the church the intelligence of this apparent defeat.

Rather dazed, the average Christian asks, "How did it all come about? What's the reason?" Commonly, I fear, he will be given an inadequate answer that is really misleading: "Oh, it is one more misdeed of those terrible Turks." For thoughtful persons, whom such an explanation does not satisfy, it is to be recorded that the reasons for the collapse of Christian missions in Turkey are twofold. Each opens up large areas for discussion that may not be entered in this brief article.

CONDITIONS IN ANATOLIA

First, the missionaries are out of Asia Minor because the Christians are out. (Exceptional conditions prevail in Constantinople; so it may be assumed that I am treating here of Asiatic Turkey, where the great bulk of the mission work used to lie.) Owing to the collapse of the Greek offensive in Anatolia last September, the Greek Christians have had to leave Anatolia. They were counted as one with the whole Greek cause, as their existence had been the basis of Greece's claims to western Asia Minor. As they presumably shared the expectation of Greek victory and dominion, so also they had to share the consequences of Greece's defeat. Because of the many atrocities committed during the course of the Greek occupation and retreat, it became impossible for any Greek Christians to remain under Turkish sway. Dr. Frederick Nansen of the league of nations made an investigation and recommended an "exchange of populations," whereby the Christians would leave Turkey, to be replaced by Moslems

from Greece. Tragic as is this program, so lightly accepted by civilization, there really seemed no other way, in the light of the case as it stood. Turkey could not be master in its own house so long as the disloyal Christian minorities remained to serve as instruments of western politics.

The Armenians who were not already out of Anatolia, as a result of the war-time deportations, and of their defeat as allies of the French in Cilicia, two years ago, went with the Greeks. There are less than twenty-five thousand Christians, Armenians and Greeks, remaining in Asiatic Turkey today. Most of these are leaving as they have opportunity, for they expect to be the first object of reprisals when the Armenian and Greek politicians abroad grow particularly troublesome to the Turks.

AMERICAN "ATROCITIES"

In passing, it may be mentioned that this elimination of the Christians from Anatolia automatically ends the recurring danger of Armenian "atrocities." There remain no Armenians to be massacred, assuming—which is not true—that massacres are Turkey's normal program for Armenians. The Armenians who are left, about a million and a half altogether, are mostly in the Soviet Armenian Republic, and in adjacent parts of the Caucasus. The others are scattered throughout the nations. Only a few thousand now receive aid as refugees. All talk of a second Armenian nation, or "national home," is now ended, so far as the Armenians in the near east are concerned. It may be necessary to give a measure of assistance for a few months longer to a comparatively small number of refugees; and after Soviet Armenia is permitted to take on the maintenance of the twenty thousand orphans within its borders, over whom it already exercises complete authority, and upon whom it imposes compulsory bolshevik teaching, there will remain about fifteen thousand Armenian orphans to be supported by the dispersed Armenians of the world, and by foreign philanthropy. Aside from these, there will be no "Armenian question," and no possibility at all of a recurrence of wholesale "atrocities." That this page of horrors has been finally turned, is one of the few bright spots in the expulsion of Christians from Turkey. There never had been a massacre of Greek Christians in the long centuries that Greeks and Turks have dwelt together in Asia Minor; it was left for the Greeks to begin the "atrocities" business, in which all these near eastern peoples indulge when occasion serves, at the time they took over Smyrna, in May, 1919.

Why should the missionaries have left Turkey along with the Greek and Armenian Christians? For the simple reason—aside from the praiseworthy humanitarian one of shepherding and serving these most pitiable victims of blundering international politics—that for a hundred years the missionaries had worked with and for the members of the old eastern churches, particularly the Armenians. Missions to Moslems had seemed hopeless; so the Americans entered the open and inviting door of service for the Armenians. Many, or most, of the American board missionaries in Turkey spoke Armenian, rather than Turkish. Their colleges and schools and hospitals were staffed and attended by Armenians and Greeks. Their churches were

made up of converted Armenians. And they must be credited with a vast achievement in awakening a race as well as in quickening and transforming thousands of individual lives. The person who says that missions in Turkey have failed takes no account of these now scattered fruits of the missionaries' labors, who have gone everywhere, bearing always the inescapable influence of American missionaries upon them.

A veteran Turkish missionary, whose word on near east affairs the homeland has long been accustomed to accept, writes to me upon this point:

The ideas which we implanted in the minds of the Christian population made it impossible for them to remain as subjects of the Turks. They rebelled, they plotted against the government, and otherwise tried to escape from a distasteful situation. Competent foreign observers have repeatedly expressed themselves on this point, and have testified that their condition justified any attempt to escape from it that promised success. The rise of the Turkish power after the armistice of 1918 was a surprise to all. Had it been otherwise, and had the Turkish government been supplanted by one under Christian auspices, the whole world would have loudly acclaimed the work done by the American mission and kindred forces.

This brings us to the second principal reason for the breakdown of the American missionary enterprise in Turkey—the fact that the missionaries have come to be regarded by the Turks as hostile to them, and, along with the near east relief, through which they have chiefly expressed themselves of late, the principal source of the anti-Turkish propaganda that has filled the world. Turks and their friends charge that the missionaries were allied with, or cognizant of, the revolutionary activities of the Armenians and Greeks in Asia Minor. In substantiation of this allegation they point to the articles and speeches of missionaries in America and also to the significant fact that, so far as they are aware, no missionary organization or individual missionary has ever made public the slightest intimation of the locally well-known political provocation given to the Turkish government by the minority element of its population systematically organized to overthrow the government.

RELIEF PROPAGANDA

After the armistice, when it seemed certain that Turkey was down and out for good, the world took an attitude that is not nowadays safe, since Turkey has emerged triumphant over the allies and Europe, and is a militant and rather arrogant leader of eastern nations. It was in the days of the war, and during the years immediately following, when horror over the vast and fiendish Turkish outrages upon the Armenians (which it is nowadays the fashion to ignore) was general throughout civilization, that condemnation of the Turk became rampant. Like other war propaganda, however, this soon exceeded the limits of truth. In their zeal to stimulate contributions for the victims of Turkish policy, relief agencies went beyond all bounds. They became experts in the portrayal and even in the creation of "atrocities." They failed to give the devil his due. For a long period, the speaker who could depict in most gruesome fashion the diabolical character of the Turk was the most popular. Even some missionaries, long accustomed to restrain themselves in public

utterances, caught the contagion and made representations which, to speak charitably, were not the whole truth. The amazingly effective propaganda machinery of the near east relief became the principal anti-Turkish medium in the world, and it was shrewdly utilized by certain groups of politicians whose interests were quite other than the succor of the suffering.

Missionaries and other Americans remaining in Turkey soon grew deeply concerned over the misrepresentations made by the near east publicity experts, for it was coming back to them and to the Turks; and they themselves were mostly, for the time, functioning as near east relief workers. I personally have heard at least a score of missionaries privately protest against this campaign of misstatements, which, though it may have evoked money from American pockets, entailed other consequences that may prove to be as grave as many of the magnified "atrocities." A cardinal mistake of the American missions in Turkey was that they never registered an official or public repudiation of generally circulated statements which they themselves knew to be untrue, and individually resented. In Angora, and elsewhere in Turkey, I became convinced that one causative factor in the new Turkish policy toward missions is the near east relief propaganda, deemed an enemy activity, with which the Turks link the names of the missionaries. The exaggerations and untruths given world-wide publicity by this agency must be written down as one major reason why the Turks have edged the missionaries out of Turkey.

THE ARMENIANS

Upon this pivotal point of anti-Turkish propaganda in the United States two remarks are to be made. First, it is to be remembered that the missionaries had so completely identified themselves with the Armenian people that they could hardly escape acquiring an Armenian viewpoint; and, besides, they had been daily witnesses of Turkish misgovernment, misdeeds and discriminations. Their viewpoint does honor to their character. For it must be held in mind that, while there are two sides to the story, the Turk was nevertheless deeply culpable. Secondly, circumstances had thus made missionaries more or less anti-Turkish in their outlook; and so the great majority of them continue to this day. Even those who are hoping to be permitted to return to the work in Anatolia, among an exclusively Turkish population are, perhaps unconsciously, so unsympathetic with the Turkish character and conduct and viewpoint that they lack the first essential qualification for missionary work in this field: which is an understanding of and friendly attitude toward the people whom they would serve.

At this point let me make clear, beyond any possibility of misunderstanding, that, in pointing out the unpredictable collapse of American missions in Turkey I in no wise criticize either the American board or its missionaries. The policy of practically abandoning work among Moslems and of turning to the Armenians was adopted long ago as the wisest under existing circumstances. That policy resulted in leavening up the whole Armenian people; and in setting new forces to fermenting in the decadent Ottoman empire. Certain evidences of success lie on the face of

the years: and we may say with assurance that American missions were a causative factor in ending one intolerable period and in beginning a new era in the near east.

As for the individual missionaries of the American board in Turkey, I am happy to bear testimony, as one who has personally met amidst their own work many hundreds of missionaries in all the major mission fields of the world, that these men and women of the Turkish missions are a group excelled by none, for personal ability and character and Christian devotion and broad efficiency. Any real student of modern missions must write down the American men and women in Turkey as missionaries of exceptional force and character. That they have become impregnated with antagonism to the old Turkey that they knew so intimately is assuredly to the credit of their sense of righteousness, even though events have made their attitude seem imprudent. Considering what they witnessed of the conduct of the Turk, and the fullness and intimacy of their knowledge of his character, nobody may wonder at their present distrust of him; or at their ingrained Turco-phobism. If they have at times been indiscreet in their own utterances or have failed to make public protest against pernicious propaganda, there were enough persons erring on the other side to balance the account.

NEW FIELDS FOR THE CHURCH

Nevertheless, these godly, devoted and high-grade American men and women have mostly become disqualified for future work among a strictly Turkish population. The real leaders among the Turkish missionaries, recognizing this, now say that the old workers, if they continue in service at all, must find their field outside of Turkey, in ministry to the dispersed Armenians and Greeks, whom the American board would not be justified in abandoning in their hour of unprecedented need. The power that the Protestant message possesses in the lives of the Armenian refugees has had a good illustration in Syria, where the church members from many congregations have organized themselves into a new church, which, despite the destitution of its constituents, is half self-supporting. The present may well be the hour of supreme opportunity for free Christianity amidst these exiles from their old homes and associations and allegiances. Incidentally, whatever relief is administered from abroad to the adult Armenians should henceforth be at the hands of the missionaries, who know them best; and who may easily have a new place of influence and authority with them, since the leadership of the native politicians has resulted only in catastrophe. The old Gregorian church is at present in a state of spiritual and financial and even ecclesiastical bankruptcy, and the Greek Orthodox organization approximates the same condition. Certainly this is an "open door" for the American churches.

What about Turkey itself? Without any Christian population or Christian missionaries, is the country to be abandoned by Protestant missions in the very hour that it has come to new self-consciousness and independence, and new leadership in the orient? Some say so. There are Americans, at home and in Turkey, who take this position: "Turkey has forced out the missionaries and closed up their work, and made necessary the liquidation of our im-

mense properties in Anatolia. All right: now let her stew in her own juice for a while. Give her time in which to come to her senses and to realize what American missionaries really have meant to her welfare. In the meantime, our missionaries may go where they are wanted and will be appreciated. Some day Turkey may awaken to a knowledge of her real friends. Let us stay out until then."

CHRISTIANIZING THE TURK

That position is perfectly understandable, especially in the light of the restrictions Turkey is of late putting upon the handful of missionaries who remain; such as forbidding foreign doctors to practice, and imposing difficult conditions upon the fragments of schools that remain.

Nevertheless, the whole enterprise of Christian missions is upon a basis that exceeds the natural desires and instincts of man. "God is kind to the evil and the unthankful." So the broader, wiser and more Christian reasoning, and the argument that is likelier to appeal to the American board constituency, runs somewhat after this fashion: "At last, for the first time, we have a fair, free chance at the Turks themselves. Hitherto we have been handicapped by our association with the deteriorated ancient eastern churches, whose first significance in the opinion of the Turks has been political. To ask a Turk to become a Christian was somewhat equivalent to asking him to become a Greek or an Armenian; which he regarded as an insult. Try as we might, we could not dissociate ourselves from those who were historically "Christians," in the eyes of the Turks. So the free, spiritual, Protestant conception of Christianity had no approach to them. At the present time, by a tragic providence, Turkey has been freed of all except Turks; and our mission work must be entirely new, with a different form of approach, different methods and with a wholly fresh personnel. This is the hour to send to Turkey—assuming that the present closed door will soon be reopened by treaty—a body of picked young men and women, who are entirely free of past experiences and prejudices and associations, who will learn the Turkish language only, and study how to carry Christianity to this awakened new Turkey. If there is any statesmanship left in the American church we shall seize upon this as one of the strategic opportunities of the new day and the new world that is in the making. The importance of the project really justifies the calling of a new ecumenical missionary council, to formulate a procedure."

APPROACH TO NEW ISLAM

This line of reasoning suggests a large field of discussion as to what are the best methods of approach to new Islam and to rejuvenated Turkey. It also definitely precipitates the question of what message American Christianity shall carry to the east. There is one recent school of thought that spells missions in letters of mere altruism and good will: it would have the missionary an "ambassador of brotherhood," a philanthropist, a physician, an educator. It would first of all seek a sympathetic interpretation of the existing religions of the land in which it labors, and it would forego all proselyting. This is sometimes called "the modern view" of missions.

On the other hand there are those, probably including

most missionaries in active service in non-Christian lands, who contend that the only adequate justification for the missionary enterprise is that laid down by Christ and the apostles. They say that the one sufficient and abiding missionary motive is a desire to acquaint men and women with Jesus Christ and to convert them into his open disciples. While not indifferent to the importance of leavening up the non-Christian world with the Christian spirit, they say that only the definite preaching of Christ can really do this; and that nothing less is an adequate reason for missions. Anybody who knows the situation on the ground is convinced that there must be a clear definition of the mission and message of the representatives of the American church who come out to these fields which lie at earth's cross-roads.

British Table Talk

London, July 23, 1923.

IT is fifty years since Moody and Sankey came to this country to preach and to sing the gospel. They were unknown to the church of Christ in these parts. But today there is not a church in the British Isles which is not the richer for their ministry. In his "Life of Henry Drummond," Sir George Adam Smith tells the story of that awakening as it came to Scotland. Moody was not a scholar, but he knew how to win scholars; he was a big man and the heart of men like Drummond went out to him, and indirectly, through Drummond, Moody left an indelible mark upon the student world in these islands. After fifty years, it is not uncommon to meet with men and women still loyal to their vision who first decided to accept the redemption of Christ when Moody preached in Edinburgh or in Islington. It was he, for example, whose preaching arrested Grenfell of Labrador, and if the list were to be extended there would be a host of witnesses to the power of that message. It was not mine to hear him except on the occasion of his last visit. I was an undergraduate at Oxford and not prepared to sympathize much with the methods of an evangelist. Yet who could stand outside the zone of sympathy when he was expounding the parable of the prodigal son! My chief memory is of the thoroughly bad time he gave to the elder brother in the parable. Moody had no place for the pharisaism of the elder brother.

One of the best accounts of this great evangelist was given last week by Professor G. J. Jackson. He drew attention to the generosity and breadth of vision in the preacher. Moody did not gain cheap applause by sneering at the regular ministry, or at scholarship. He was wise enough to keep to his own work and at the same time catholic enough to admit that there were others with other gifts and other callings. His partners in the other ships he hailed and welcomed. We quote from Professor Jackson, as reported in the Manchester Guardian:

"His preaching was intensely practical. In its appeal to the civic conscience it reminded Scotsmen of their own Chalmers: 'His gospel was no mere voice, but hands and feet with heart and brains behind, to cleanse the cities of their foulness, organize the helpless and neglected, succor the fallen, and gather the friendless into families.' But the thing about Moody I wish specially to emphasize was something different from all this. He was not what is called an educated man; yet, as we have seen, he captured in almost unparalleled fashion the church with the best educated ministry in the world. And he did it because he never indulged in those cheap sneers against a college-bred ministry into which evangelists have so often been betrayed, because he never posed as an authority on debatable subjects about which he knew nothing. If he had, if he had talked as if no man was

Whoever has a world-mind and a fair knowledge of the forces at present contending for mastery in the east, understands that there is no single influence at work, either to call down chaos or to conserve civilization, which is not interrelated with religion. The biggest business that America does abroad has always been idealism and missions; today this needs closer attention, especially in the near east, than trade or reparations or politics. Even the question of America's joining the league of nations, which may, after all, be an empty formality unless the sincere league of nations spirit truly animates all the parties thereto, is of less importance than this one of determining how American Christianity shall function in that quarter of the world which has always been decisive in human history.

serving the church of Christ who was not serving it in his way, he would have blocked his own path at the outset; Scotland would have turned a deaf ear to him."

The Western Methodist Conference

The Methodists do not assemble in May, but in July. There are some advantages in this choice. The season is late and the activities of churches are few so that ministers and laymen can leave their posts with less disturbance. Then it must be remembered that the Methodist year for ministers begins in September, so that if August is reckoned as a holiday month, July is virtually the end of their year. In any case, it would be presumptuous for a Congregationalist to criticize the strategic skill of the best organized church in Christendom. The Archbishop of Canterbury paid a visit to the conference and honored it with more than words of politeness. Indeed, he took occasion to deliver a solemn address upon the issue of the day, "a juncture in human history which in my deliberate judgment is after the years of Christ's life on earth and of his death and resurrection the most important in the history of the world." After speaking of the tremendous task before the people of Christ, the archbishop bade his hearers count up the forces which can be mustered. Then he showed how much common ground Methodists and Anglicans shared in their traditions, and there followed a rapid sketch of church history since the day when John Wesley was ordained in 1728. The speech led up to an appeal for unity:

"It is for union that I speak today. Can the church of Christ do its work unless its impact upon the world be the impact of the united phalanx, the united pressure, that it can bring to bear? Surely we are led, considering what we inherit in common, to a sense of the sheer necessity of drawing together and standing together and striving together now."

It will not escape notice that the archbishop has shown a peculiar good will to the Methodists in a time when many in his church seem to care more for reunion with Rome than with the Free churches.

A Scholar

There must have been many who knew little of W. P. Kerr till they read the tributes paid to him after his death. Yet a man may be known by the noble memories which he leaves in the hearts of his friends, and seldom have I read tributes more finely expressed than those which his friends have laid beside the grave of this scholar. In Oxford and in the Uni-

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versity college, London, he was known as a scholar and teacher. To many of us he was known as the author of a few books, but when I read Dr. Ernest Barker's words, I could discern that there was a man who not only lived among all things that were noble and of good report, but was able also to kindle in his friends all their wit and imagination and laughter. I should like to quote one or two phrases from Dr. Barker's words. Dr. Ker, it may be explained, died suddenly while on a climbing expedition in Italy:

"To be walking among the high mountains, lifted into their company; to have seen all beauty always with an understanding eye, quietly; to be still among beauty, with the same quiet eye, seeing into the life of things; and then to be seized, in a surge and access of the blood to the heart, and so to be caught away. . . . This was the death of W. P. Ker, scholar of scholars, man among men; whimsical, profound; eloquent in silence, admirable in discourse; grave, gay; a paragon of our times. 'My master, my master, the chariots of Israel and the horsemen thereof.' To think of what he was, and of how he ceased to be, is to feel a thrill which is perhaps inexplicable; but, at any rate, it comes from what is fine and great. One of his words was the word 'solemn,' which he used in a sense of his own. Well, his going hence was solemn. He walked into the other life high and disposedly. *Lux perpetua luceat ei.*"

To this word one more may be added: another friend of this scholar bore his tribute "to the deep but unostentatious piety" of Ker.

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And So Forth

The temperance bill promoted by Lady Astor has passed the house of commons by a majority of 257 to 10. It has been mutilated in its progress through the house, but it still remains a belated attempt to safeguard the youth of the land from alcohol. . . . In the political world: Since I wrote the proposed British answer to Germany has been handed to the French and other governments, but its terms are still unrevealed. If there is a slightly better hope abroad, no one is in a position to say how it has arisen. So far the premier of France has given no indication of any change in his policy. . . . A somewhat academic discussion on socialism took place in the house of commons. Sir John Simon played the part of chief critic to labor. He inquired whether in the socialist state there would be any right to strike? Or any conscription of labor or a choice of occupation? Labor is always strongest when it calls attention to the evils of things as they are. Mr. Lloyd George in a sombre speech drew attention to the evils of the present social order, but had little more to suggest than a government inquiry. . . . Very alarming accounts of Protestantism on the continent have come to us. In Germany, for example, the rapid disappearance of the middle classes has hit Protestant institutions hard. Dr. Keller of Zurich has been in this country setting the plight of Protestantism before us. He reported a common saying on the continent: "The result of war was a military victory for France, a political victory for England, an economic victory for America, a cultural victory for the Jews, and a religious victory for the Roman Catholic church."

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A British Writer on America

There are few wiser or better informed men than Mr. Philip Kerr, who has been writing on *The New World and the Old*. My readers will be able to say whether he is right in his reading of the American mind:

"The United States today is not turning a wholly deaf ear to the appeals of Europe to cooperate in straightening out the world, but she is going to respond in due time in a special way of her own. America is out of Europe for good. She is not going to join in a fresh series of general European conferences. I doubt if she will join the league so long as it is

so entangled with the internal politics of Europe. Her thought is slowly consolidating behind the idea that the only solution of the world's problems is that the nations should bring themselves under the reign of law. That is a true doctrine, but a difficult one to enforce. If America makes up her mind to try to bring it about, it may have an even more profound influence on the future of this century than did the Monroe doctrine upon the history of the last."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Barnabas, the Great-Hearted*

A GAIN we step into a room, in the art gallery of the world, and here we look upon the portraits of some of the great men and women of the New Testament, as in the last room we beheld the faces of Old Testament worthies. We pause now before the Jove-like picture of Barnabas. His face is eloquent of generosity, large faith in God and men, of strong goodness. We sit down upon one of the benches and allow that noble countenance to impress itself upon our very souls.

The story of his life opens with an evidence of whole-hearted generosity. Somewhere over in Cyprus was the old family estate; in his love of Christ's cause he sold his portion and brought all of the proceeds and placed them in the community chest. Essential to a correct estimate of his life is this element of open-handed generosity. It was not by chance that afterward we find him carrying funds to the famine sufferers at Jerusalem. Were he living today Barnabas would be at the head of the committee administering relief to starving children or to sufferers of any kind; the Red Cross would appeal to him. He had a benevolent mind. A strange power came into his life when he gave his all. Not long ago a London preacher gave up his fashionable church, renounced his salary, and, like a begging friar, went out into the streets and country lanes to preach the whole gospel. A new freedom entered his soul and the people crowded to hear his word. Gandhi, graduating from an English university, sought not to climb, but to go down among people. The answer is found in his power over the lives of one-fifth of the earth's population. Locked in prison, this silent man radiates an influence that lifts the millions of India. If many of our preachers could break the social conventions that bind them hand and foot, what messages they could speak if thousands of men and women in our churches had the courage to renounce the false standards of success that fetter modern life, what powers for good they might become. "Sell all that thou hast, give to the poor, come and follow me," was divine advice which we are all too willing to limit to one young man of Jesus' day. Clever exegesis leaves us perfectly free, but there is a fundamental truth there that cannot so lightly be tossed aside. Barnabas was the great-heart because he counted personality more than property. Freed from the corroding cares of stuff he gave all his soul to the spirit. Ananias and Sapphira tried a fifty-fifty proposition and, good as it seemed, generous as it was, it killed them. Barnabas stands out as a generous soul. He sold the family estate and turned all the money over to the church. Then he hurled himself into the Master's work.

He was broad-minded. Following the death of Stephen, disciples fled far and preached much. Presently news reached the mother church at Jerusalem that a community of Jesus-worshippers had arisen at Antioch in Syria. Some action had to be taken regarding this group. Barnabas was chosen to go and investigate. Being a Levite, he would be expected to give due regard to forms and ceremonies; being a native of Cyprus, he would naturally give proper consideration to foreigners.

*Aug. 26. Scripture, Acts 4: 36-37; 11: 19-30.

Coming to Antioch his righteous soul was delighted with what he saw. The power of the gospel was manifest; men were being changed by the spirit of Jesus. The Holy Spirit was evidently at work. Human nature was being changed, the spirit was gaining victories. Papini reminds us of Circe, who by means of sensual indulgence turned heroes into animals. He reminds us, in striking contrast, that Christ turns animals into saints. Human nature can be changed, as Hocking has taught us. Papini says that only religion can effect this transformation and that Christ alone has taught the religion that has the power. Pagans are realizing this: Christ alone has the power to change human nature, to establish the controls and to maintain moral supremacy. Barnabas endorsed the new mission and set about developing it.

It is at this point in his career that his generous soul rises to its noblest expression. He knows his own limitations. Generosity does not make a man an orator. He needs a helper. His mind turns to the brilliant Saul, whom he had vouched for before the Jerusalem leaders, in the day when they feared the new convert. Well he knew that Paul would sooner or later surpass him, but the cause of Jesus would profit thereby. He went to search for Saul. It is remarkable that he found him, not in some blazing pulpit, but in obscurity. Saul, un-

welcome and unemployed by the Jerusalem church, had returned to his old home, and there is no record that he was doing anything of note. Ten years of his life may have been thus lost. Barnabas found him and brought him to Antioch, where his marked talents soon counted mightily for the Master.

Not long after this, the Antioch church having reached such power that it could project its energy far and wide, Barnabas and Saul were ordained for missionary service. Then began that notable first missionary journey, a journey in which one day they were regarded as gods and on the next they were stoned and left for dead. But they planted churches which became famous. The details of this tour we may not here record; we have only to notice that the team which began as "Barnabas and Saul" was soon "Paul and Barnabas." The leader naturally took his place. But we can never forget, if we keep our perspective, that Paul would not have risen but for the backing of Barnabas. What finer ability could one covet than that of seeking out obscure talents and bringing them into the light, of developing unseen powers and harnessing them to the cause of our Master? We rise from our contemplation of this portrait of Barnabas with much to brood over and much to imitate.

JOHN R. EWERS.

CORRESPONDENCE

Bishop Blake's Wise Course

EDITOR THE CHRISTIAN CENTURY:

SIR: Bishop Blake's article in your issue of July 19 describing the meeting of the council of the Russian church and his connection with the same proved very interesting to me. I take it that his account of the conditions of things in that unfortunate country is fair and judicious. It is a matter for congratulation that the Soviet government is granting as much liberty to the priests of the Orthodox church as he affirms it does. The church had no doubt been cruelly and outrageously treated and many of its ecclesiastics unrighteously persecuted and punished. It is difficult for anyone to entertain any respect for the present government of Russia. Yet we can rejoice that the ministers of the church are now permitted to conduct their services unmolested provided they do not interfere with the political affairs of the land. And the bishop says that 50,000 are doing so at the present time. I am glad that the board of bishops of the Methodist Episcopal church was invited to be represented in the late council of the Russian church; that it appointed a committee to visit the council; and that Bishop Blake accompanied by Dr. Hartman was present at its sessions. I am glad too that they personally, though not officially, pledged the M. E. church for \$50,000 towards the support of the educational program of the Russian church. According to the bishop's representations there can be no question but that the support is very much needed. I rejoice that the opportunity is open to the Methodist church to undertake an unusual and very significant work, and I trust that unless serious obstacles stand in the way it will embrace the opportunity of doing what seems to be a great and good work of an uncommon kind. The two churches are in many respects unlike each other. They come very nearly representing two extremes in the household of faith. Yet both believe in the same God, trust in the same Savior, and rely upon the guidance of the same Holy Spirit. However deficient the Russian church may be from the Protestant point of view their religion is better than atheism or heathenism. Therefore, though an outsider I sincerely hope that if at all possible the church will approve the pledge made and heartily fulfill it. For, as it seems to me, such an act would be productive of much good in various ways.

1. It would raise the Methodist church greatly in the estimation of the Christian world in general and of persons too who are not Christian. Such an act would be the manifestation of the

highest type of the Christian spirit; and undoubtedly its reflex influence would intensify and broaden the spiritual life of the church.

2. It would redound greatly to the benefit of the Russian church, not only in an outward material way, but more especially to cause it to regard with gratitude and favor a Protestant denomination. Some of its prejudices of long standing would be removed, and perchance it would be prompted to reform some of its practices and teaching. The council it seems has already resolved to abandon the worship of relics and other superstitious practices. And should it become actively associated with the American Methodist church, receiving aid from it, would in all probability make further reformations.

3. Such a service unselfishly rendered by the Methodist church would exert a very wholesome influence upon the other Protestant churches. It would be an example of brotherly love which others would no doubt in due time follow. It would be the first great step of one denomination coming to the aid of another striving to accomplish its mission. By such an attitude and action much more would be accomplished for the cause of Christian unity than scores of resolutions passed by ecclesiastical bodies on church union.

4. Such assistance given by one church to another and by the church of one country to that of another country would greatly aid the effort to bring about "international friendship through the churches." What the United States did in feeding the hungry and clothing the naked of the suffering people of Europe has created a very kindly feeling in the minds and hearts of the people of those countries for the people of our land. If the bar-

Contributors to This Issue

WILLIAM T. ELLIS, churchman, lecturer, special writer: represented associated newspapers at the conference for limitation of armament. His article on missions in Turkey was sent direct from Syria, where Mr. Ellis has been investigating conditions.

WILLIAM PIERSON MERRILL, minister Brick Church (Presbyterian), New York; author "The Common Creed of Christians," etc.

PAUL S. LEINBACH, editor The Reformed Church Messenger.

riers between the countries of the earth and between the different Christian churches are to be broken down it must be done by acts of sympathy and love. It is therefore devoutly to be wished that Bishop Blake's expectations may be realized, that his church may have "enough of the spirit of denominational sacrifice" to forget itself, "and bigness enough to build for the kingdom of God and not for Methodism" and possess "the statesmanship to grasp and guide a great opportunity," in order that the Russian church may be saved and Russia be thereby itself saved.

Somerset, Pa.

A. E. TRUXAL.

Tolerance Toward Legalism

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial "Tolerance for the Intolerant" is in excellent spirit, but the Master was very severe in his denunciation of the legalists of his day, and the fundamentalists are not only legalists but they are legalists of the same type. The Master makes a complete break with legalism as a method. He addresses men as the children of "your father who is in the heavens." He asks of them not obedience but like-mindedness—a spirit and style of living in keeping with the family type—"that ye may be the children of your Father who is in the heavens." Fundamentalists talk of obedience and the exigencies of the divine government; of the atonement as the consummation of a sacrificial system of divine authorization; of a sonship which is only adoption, and is treated as peonage rather than sonship. Such a system must be static and supernatural and be committed to a church—and we see it in its logical development in Catholicism. The Protestant form of legalism is a mixture of Old and New Testament legalism with spiritual elements but the legal element is basic.

All legalism is constitutionally intolerant, for all variation is treason. Modernism—which is another style of fundamentalism—finds in the spiritual competence and mastery of Jesus; in his at-homeness with the Father and in all divinely beautiful ways of thinking and loving—all the spiritual authority in heaven and in earth. To them it is compulsive as well as commanding, and their method, like his is persuasive, there is no call for force or denunciation of anything except of a wrong spiritual approach. Men are often better than their theology but a false spiritual method gets one to no goal. So long as sonship is thought of as a long drawn-out infancy—an afterthought in the plan—as added to the legal state but not greatly modifying it—we shall see the whole train of legal intolerance and legal slavishness which we have been seeing so long. God will have sons—and he will not rule over men with a rod. The style of despotism is outgrown in the kingdom of the heavens. We may not abuse and berate the other fundamentalists but there is no middle ground on which we can meet them.

Park Ridge, N. J.

F. O. EGGLESTON.

Thus Endeth the Poetry Contest!

EDITOR THE CHRISTIAN CENTURY:

SIR: Thanks so much to Mr. Thomas Curtis Clark for his beautiful verses in praise of midsummer. To be sure, he calls them a "Midsummer Lament," but that is evidently only his little joke, for the first three lines of each quatrain reveal his genuine delight in the high time of the year, while the fourth is only a polite and conventional expression of regret for the unavoidable absence of certain pleasant accessories of spring—to-wit, daffodils, violets, and cherry-bloom. The daffodil is doubtless a cheerful flower, though when one goes into a state of emotional exaltation over it there is always a question whether one is genuinely moved by the daffodils or is merely participating in Wordsworth's emotion. I am as fond of violets as anybody, especially since one June day when I came suddenly upon a solid acre of them on a mountain side in Norway, so dense that they almost crowded each other out of the ground, so fully in bloom that the blue hid the green, and with a snow-field not ten rods away. Cherry-blossoms (plus the inevitable connotations of Japan) have a certain lyric value, though they are no better to look at than blossoms of plum and pear and are quite inferior to peach and apple. But with all

possible respect for these three items of vernal vegetation, can any man honestly say that his joy in life depends upon the maintenance of an unfailing supply of daffodils, violets, and cherry-bloom? Are these the only things men live by?

It is good to know, by the fervor with which Mr. Clark praises the midsummer glories which he affects to despise, that he is not so unhappy in July and August as the title of his lovely poem might lead a careless reader to suppose. However, taking him at his word, I have tried to show in the following lines where one will come out if he follows the plan of always disparaging the present season in the interest of the one just before it.

THE MELANCHOLY YEAR

SPRING

The crocus peeps from the warming earth
And the buds begin to show,
But how can I summon my heart to mirth
While I mourn for the melting snow?
The blue-bells ring to waken mirth,
But I grieve for the beautiful snow.

SUMMER

Sweet is the peace of the summer day
And the calm of the summer night.
The fields are fragrant with new-mown hay
And the harvest moon is bright.
But I weep as I think of vanished May,
And tears be-dim my sight.

AUTUMN

By the brook the alders are yellow as gold;
The maples are flaming red.
The days grow crisp and the nights grow cold,
And the squirrel makes his bed.
New glories every day unfold—
But I mourn for summer—dead.

WINTER

Over the ice the skaters dash,
As they laugh and shout and sing.
A million diamond frost-stars flash
As bright as an angel's wing.
But I sigh, for the year has gone to smash—
Autumn and summer and spring.

Go to, thou mournful bard, go to!
Forget your grief and care.
There is always something good to do,
There is beauty everywhere.
Each month in turn brings splendors new,
And now is the time most fair.

WINFRED ERNEST GARRISON.

University of Chicago

Scientists as Believers

EDITOR THE CHRISTIAN CENTURY:

SIR: Would that next October the Millikan article might be broadcasted from Maine to California and at the same time all college students in the United States be in attention to it. Should their other academic hours average that one in value, then would learning and character become fruitful an hundred fold in the college men of tomorrow. Professor Millikan has made us hunger for another delectable, nourishing, soul-satisfying banquet.

Edgar Fahs Smith, President of the American Chemical Society and ex-Provost of the University of Pennsylvania, honored and beloved by members of the former and by the alumni of the latter, pointing to portraits on the walls of his office—their number, as I recall, was about forty—said: "These are the makers of modern chemistry. Not one of them is an infidel, not one of them is an agnostic, all are believers."

Drew Theological Seminary
Madison, N. J.

WILLIAM J. THOMPSON.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Catholics Find Methodists Irritational Neighbors

Since the day when an American Methodist trundled his barrow load of literature into Rome in 1870 through the breach of Porta Pia, the Catholics of that ancient city have been increasingly perturbed. An article appearing in the current issue of the authoritative Catholic World by a noted English correspondent living in Rome would seem to indicate that their perturbation is taking on some of the symptoms of panic. While professing to make much of the supposed failure of Methodism in the vatican city, the hectic denunciatory tone of the article indicates that the Methodist thorn is a weed that is giving rise to a good deal of soreness. Meanwhile, the Methodists, secure in the possession of forty-six of the best acres on the desirable location of Monte Maria overlooking the vatican, are cooperating with the Y. M. C. A. and the Y. W. C. A. in presenting a well-defined program of social Christianity. The counter-effect of this has been to stir up the Catholic church to a new activity paralleling in method the activities of these "accursed" Protestants. A new church, Santa Susana, has been built between the American church and the American embassy, where sermons in English are preached every Sunday. Educational activities are engaging the attention of the Mary Ward nuns and others. Free evening classes are being organized. Recreation clubs receive the attention and support of the Knights of Columbus. Meanwhile, the Protestants pursue the even tenor of their way, content, like Paul, to know that though Christ be preached of envy, he is still preached.

Moving Pictures on the Lawn Prove an Attraction

Without parish house equipment. Community church of Park Ridge, Ill., has sought to make up to its constituency this summer in a recreational way the neglect of the winter season. The weekly baseball game has been an attraction for the youth. The most popular feature of the summer program has been an outdoor movie. The suburb has no moving picture house, and the trips to the city by the young people have not always been wisely planned. The weekly attendance on the lawn is now over seven hundred people for the Friday evening show. A commercial operator is employed, high grade film is rented, and still the bills are more than met by a nominal collection. Each person contributing is given a tag to wear, and few go home without their tag. The church has selected a day in which to go to Ravinia Park to hear opera. This will be Community church day at Ravinia. Another feature of the summer is a story hour for children on Saturday morning.

Roman Catholic Journal Quotes from Liberal Protestants

The present wave of anti-Catholic feeling which has gone over the country, supported by certain newly organized secret organizations has made Roman Catholic authorities realize

afresh the need of setting up some friendly relationships with their neighbors. The Roman Catholic population is not twenty per cent of the whole, it would seem, and bigotry hinders many honest Catholics in their service to the nation. The Roman Catholic weekly, Our Sunday Visitor, which has been something of a bigot itself in days gone by, devoted an issue recently to quotations from the more generous Protestant preachers in which they expressed admiration for certain features of the Roman Catholic religion. This has been a most useful thing to do. Why not devote the next issue to some appreciations of the achievements of protestantism? It is mutual appreciation that will end bigotry, even though it does not lead to any proposals for unity.

Task of Church Forums Is Made Easier

The names of fifty church forums are now on file and doubtless there are others yet to be heard from. The big task in the conducting of these forums is the securing of competent speakers. The Commission on the Church and Social Service of the Federal Council of Churches has secured a list of people prominent in social work who will respond to calls this year for forum duty. This list includes employers and leaders of organized labor, prominent churchmen and well-known leaders of thought in the country. Some of the subjects announced are: The Church and Industry, Sketch of the Development of Organized Labor, The New Race Relations in America, The Aims of the Labor Movement, The Coming Seven-Day Church, Christian Cooperation That Counts for the Community, Shall Employers and Labor Fight or Cooperate? Child Labor and Welfare, Is the Idea of White Supremacy Christian?

Woman's Congress in Mexico City Maligned by the Press

The Pan American Woman's Congress was held in Mexico City in May. Women from various Spanish-speaking countries were there. The spectacle of a large assemblage of Christian women busy in the consideration of religious questions was too much for the intelligence of a local newspaper. The women were written up as Bolshevik ladies who were discussing birth control, free love and other forbidden topics. The Protestant cause in Spanish-speaking lands progresses through the use of modern methods of religious propaganda.

Epworth League Holds Successful Summer Institutes

The largest of the Epworth League institutes held anywhere in the country was that recently held at Lake Geneva, Wis. This summer 131 of these institutes have been held in various parts of the country. Two sessions have been held at Lake Geneva, each session being limited to 400 young people. The attendance in the various institutes over the country is about

40,000. Winter institutes will be held this winter as well, and already it is certain that these will reach 200 in number. During five years 12,000 young people have enrolled as life recruits, pledging their lives to some form of Christian work.

Wisconsin Ministers Oppose Street Carnivals

The traveling street carnival, which provides low grade recreation for many small towns during the summer time, has descended to ever lower depths of depravity until it has now become an object of attack for ministerial associations. The ministers of Manitowish, Wis., have passed a resolution agreeing to oppose all such carnivals in their district. The same action was taken previously by the Sturgeon Bay ministers in that state. The gambling devices, the prostitution and other evils that go with these carnivals, even though not always directly connected with the companies giving the show, make this form of entertainment dangerous to community welfare.

Quakers Will Aid Polish Orphans

The American Friends' Service Committee will carry on an orphanage in Poland. The government will provide land and buildings and the Junior American Red Cross will cooperate in the enterprise. A welfare worker from this country or from England will be placed in charge. The Quaker workers state that according to the most trustworthy estimate obtainable, there are at present 300,000 orphans in Poland. Faced with many problems, and lacking the experience and equipment necessary to scientific welfare work, the nation has not been able to deal adequately with the situation, and large numbers of the children are at present living in institutions of a kind which cannot help but undermine their lives, physically, mentally and morally.

H. G. Wells Advises Reading of the Gospels

In one of his recent articles, H. G. Wells gives his opinion about the most important books in the world. This opinion is significant coming as it does from a man who does not attend church, and who for many years was hostile to organized religion. "If I were asked," he says, "to name any specific books that everyone should read, I doubt if I should name any except the Gospels and Plato's Republic. I name the former because I do not think that they are read nearly enough as books or, at least—how should I put it?—familiarily and fearlessly enough. Many people still read them as magic books or oracles. They get them mixed up with a lot of theology. They miss the reality that in these Gospels someone is telling them something very plain and great about the kingdom of heaven and the fatherhood of God. Everyone should read these books as books and try to get hold of these ideas because they are sound, fundamental, social and political ideas, and while they

mean nothing more than remote, pious phrases to you, you cannot possibly run a business righteously or invest money righteously or cast a proper vote. Any public policy that does not aim at the union of mankind in the kingdom of heaven under the fatherhood of God is ultimate foolery and a way to death."

Movie-Crazed Girls Will Be Rescued

In recent years thousands of pretty girls from all over America have headed toward Hollywood. Mr. Will Hays has assisted in raising \$120,000 to aid the Y.W.C.A. in increasing its equipment at Hollywood five times, in order to meet this new problem effectively. In the Hollywood studio club these girls are faced about and started back home. The association cannot save them from a grave disappointment in their ambitions, but it often does save them from moral wreckage. The Y. W. C. A. has come to be called the "round house" by reason of its function in starting girls back home again.

Bible Reading in Schools Compelled and Forbidden

In ten states of the union the Bible may not be read in public schools. This is the result of supreme court decisions or from the construction put upon the law by the superintendent of instruction or the attorney general. William R. Hood, a specialist in school legislation, asserts that six states require that a portion of the scriptures shall be read every day. In nineteen states the law is silent and the construction on the law permits Bible reading if the teacher elects. In Michigan and California the status of the Bible in the public schools is said to be in doubt. There is a difference of opinion among Christian leaders as to the advisability of Bible reading in the schools. The National Reform association favors this movement, though many leaders of the Religious Education association are opposed.

Rural Ministers Learn More About Their Job

The Methodist church has for several years carried on systematic instruction of its rural ministers. This educational service is bearing fruit in a larger efficiency in the churches. A large group of such students are attending Garrett Biblical institute this summer, from July 30 to August 18. Among the disciplines prominent in the course is rural sociology. Many other courses of instruction are severely practical, as for instance the one on church publicity. The school is in the general charge of Dr. Paul L. Vogt of Philadelphia.

New Officials of Baptist World Alliance

The election of the Rev. Edgar Y. Mullins, president of the Southern Baptist convention, to the presidency of the Baptist world alliance in the place of the Rev. Robert S. MacArthur, who died a few months ago, was not unexpected. The secretaries include Dr. J. H. Shakespeare of London, for Europe; Dr. C. D. Gray of Lewiston, Maine, for

the United States; Herbert Marnham of London, for Great Britain; and Dr. Albert Matthews of Toronto, for Canada. The American members of the executive committee are Drs. W. S. Abernethy and C. A. Barbour, representing the Northern Baptist convention; Drs. Z. T. Cody and L. R. Scarborough, the Southern Baptist convention; Drs. L. K. Williams and C. H. Parrish, the National Baptist convention (colored), and Drs. W. A. Cameron and J. H. MacDonald, the Canadian Baptists.

Temperance Leaders Watch Presidential Candidates

The secretaries of the temperance boards of the various evangelical denominations are keeping a close watch on the records of the various candidates for the presidency next year. They have issued the following statement in this connection: "Prohibition, established by orderly process at the ballot, is being systematically impugned and defied by selfish interests. Alien influences, not simply un-American, but in many cases anti-American, propose to establish a condition of nullification of the prohibition law. These men are not now making a direct attack upon the eighteenth amendment, as they know that such an attempt

would be fruitless. What they desire is to weaken enforcement of the law, to encourage its violation, to incite hostility to it by subtle jests, false rumors and distorted facts. It is particularly their object at the forthcoming and succeeding congressional sessions to weaken enforcement of prohibition by unjust criticism and hampering of the administration of the law. The Christian people of this country demand that all political parties shall declare for full enforcement of prohibition and against any weakening of the national prohibition act. The churches of this country expect no party to put forward candidates for president or vice-president who are opposed to the United States constitution they must swear to enforce, or who are politically indebted to corrupt influences, or who have encouraged the nullification of American laws."

Putting More Business Into College Management

The recently formed foundation for education of the Congregational church and the general board of education in the Presbyterian church have of late been giving increased attention to the matter of the better financial management of some of their smaller colleges. The Congregation-

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al foundation has recently substantially assisted one of the western colleges on the understanding that the college authorities stop the improper practice of spending endowment funds for current expenses. As a possible development in the future the foundation may begin to train a force of men who can go out to the institutions and offer expert advice in financial campaigns. The Presbyterian board is encouraging the appointment of men who combine business sagacity with consecration to a task that calls for idealistic motives. By thus releasing the presidents of these institutions from the harassing task of raising cash they enable them to give more time to the cultural aspects of education. Where such appointments have been made the men appointed have literally proved their worth in gold. Shrewd-headed business men hesitate to give large amounts to colleges whose record in the faith is marred by the sorry management of their finances. Men who have rendered notable service of this kind are John I. Pasek of Huron College, South Dakota, and H. L. Williams of Trinity University.

Federal Council Year Book Ready

The 1923-24 year-book of the churches, published by the Federal Council of the Churches, is now ready. It is a valuable storehouse of information concerning the organization, work and personnel of the various denominations. It is edited by the Rev. E. O. Watson, secretary of the Washington office of the Federal Council, Woodward bldg., Washington, D. C.

Liberals Meet to Consider Assembly Action

Not long since a group of theological liberals of the Presbyterian church met at Syracuse to consider the action of general assembly in the case of Dr. Harry Emerson Fosdick. About forty men were present. The meeting sounded no note which would challenge the authority of general assembly, but the conviction was uttered that the church must be advised that the liberal element in the church is not seeking to abolish the fundamentals of the evangelical faith. It was agreed that publicity methods should be adopted and a statement will be given to the church on the matter of the religious convictions of these liberals.

Opposition Arises to Proposed Creedal Revision

The recent general assembly of the United Presbyterian church was held at Buffalo. In this assembly action was taken sending down to the presbyteries a new creed which would supersede the Westminster confession, should it be adopted. Among other features is one article making it permissive to use "un-inspired hymns" in place of the versified "Psalms of David" in the public worship. Rev. E. G. McKibben in a recent article in the United Presbyterian draws a deadly parallel between this threatening liberalism and that which wrought revolution in the Presbyterian church in the United States of America. He says: "As a church we stand where two ways meet. We are now in the 'valley of decision' occupied by the Presbyterian

church in 1802, when its assembly issued the permissive decree, 'Hymns are accordingly hereby allowed in such congregations as may think it expedient to use them in public and social worship.' But for over eighty years they had been using 'Watts's Imitations' and other forms of unauthorized praise. This action of the Presbyterian assembly squared the law to the general practice of the church. In 1865 the Psalms so far lost their place in the worship of the church that they disappeared as such and were called hymns; and all distinction between the 'songs of the spirit' and human productions was lost. In 1923 the assembly of that church was found

in the toils of a great conflict, battling for an inerrant scripture and a divine Lord. Thus, from the point of divergence to the brink of the abyss was a period of 126 years. And be it noted that the day was saved for the orthodox faith, not by the vote of the clergy, but by that of the laymen commissioners."

Disciples Will Operate Summer Hotel

The Disciples organization in Minnesota has taken over the summer hotel at Lake Minnetonka and will operate it throughout the summer. This property is given the Indian name of "Tipi Wakan." The hotel provides accommoda-

Methodist Union for America

THE most important achievement of the summer in the religious world has been the agreement in the joint commission of the two Methodisms on a plan of union whereby six and a half million people will be included in one Protestant communion in the United States. This history-making decision was arrived at on July 24 at Cleveland. Nineteen commissioners of the northern body voted solidly for the union. Of the twenty-three members of the southern body present, three voted adversely. The plan as agreed upon must go to the general conference in Springfield, Mass., in May, 1924.

According to the plan agreed upon, the present organizations will remain intact and become part of a super-church which is not yet named, but which will be christened by the first joint meeting of the two conferences. The Northern general conference and the Southern general conference will continue to function as jurisdictional conferences except as they delegate their powers to the general conference of the united body. The present general conferences will be called jurisdictional conferences if the plan of union is carried through. Every vote in the general conference shall be by jurisdictions, and shall require the accepted majority vote of each jurisdiction to be effective.

As soon as the union is consummated, the bishops will be organized as one body, and a bishop may be assigned duty in either jurisdiction. The negro question has brought previous conferences to an impasse, but this has now been disposed of by an agreement that the northern jurisdiction may continue to support negro churches in the south if it so choose.

The powers and restrictions of the general conference of the United church as indicated in the new constitution, are interesting reading:

SECTION 2—POWERS

"Subject to the limitations and restrictions of the constitution, the general conference shall have full legislative power over all matters distinctively connectional and in the exercise of said power shall have authority as follows: 1. To define and fix the conditions, privileges, and duties of church membership. 2. To define and fix the qualifications and duties of elders, deacons, local preachers, exhorters, and deaconesses. 3. To make provision for such organization of the work of the united church outside the United States as may

promptly consummate the unity of episcopal Methodism in foreign lands. 4. To define and fix the powers, duties, and privileges of the episcopacy; to fix the number of bishops to be elected by the respective jurisdictional conferences and to provide in harmony with the historic practice of episcopal Methodism for their consecration as bishops of the whole church. 5. To alter and change the hymnal and ritual of the church and to regulate all matters relating to the form and mode of worship, subject to the limitations of the first restrictive rule. 6. To provide for a judicial system and for a method of judicial procedure for the church, except as herein otherwise provided. 7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character. 8. To provide for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences, and missions in the United States from one jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, annual conference, mission conference, or mission that it is proposed to transfer.

SECTION 3—RESTRICTIVE RULES

"In making rules and regulations for the church the general conference shall be under the following limitations and restrictions: 1. The general conference shall not revoke, alter, or change our articles of religion or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine. 2. The general conference shall not change or alter any part or rule of our government so as to do away with episcopacy or destroy the plan of our itinerant general superintendency. 3. The general conference shall not revoke or change the general rules of the united societies. 4. The general conference shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the church or by a committee and of an appeal. 5. They shall not appropriate the produce of the publishing house or of the chartered fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children."

tions for 150 guests. There is an auditorium where summer meetings may be held. The hotel and auditorium will be used this summer by at least five religious communions. The state convention of the Disciples is held here, and the Disciples churches of the Twin Cities make large use of it.

Where Methodist Preachers Come From

The task of providing a well-educated ministry for the church of today is a herculean one. The Methodist Episcopal church, with a membership of over four million, sent forth only 176 theological graduates last year. These came from the various seminaries, as follows: Boston, 61; Drew, 61; Garrett, 33; Iliff, 11; Kimball, 4; Norwegian-Danish, 6. The greatest increase is registered at Iliff, where the registration has increased 300 per cent in two years. Meanwhile, a large section of the Methodist ministry of the country is composed of men who have taken the conference course of study by correspondence and have passed an examination upon it. Some denominations with a popular appeal have a poorly trained ministry, with nothing even to correspond to the conference course of study.

Churches of Nation Mark Passing of President Harding

Not since the death of President McKinley has the nation turned to the churches in such large numbers as on the Sunday following the death of President Harding. Memorial services were held in individual churches, as all the churches were necessary to accommodate the great audiences that assembled to do honor to the fallen president. In these services the recent utterances of President Harding on the necessity of a deeper religious life in the nation were recalled.

Dr. Cadman Wants a Christian Press

Dr. S. Parkes Cadman, speaking before a large university of the south recently, commends the efforts of many southern cities to establish a local weekly Christian paper. On the subject of journalism he said: "Letters come to me from New Zealand and the ends of the earth crying for a journalism that exalts the power of God. In my city we have the Brooklyn Daily Eagle that is doing untold good in this line. One-half of what you read in the United States today is not news but propaganda. I despise the weak-kneed attitude of the press on public and moral

questions when the purse is at stake. In Germany not one in ten knows what placed their great nation in chains. I have obtained every possible bit of information and the blame seems to be upon a reptilian press that lies to the people. It is more anxious to defend the kaiser and his cohorts than to tell the truth. Give us a press in America that does not cater to the vulgar instincts; one that does not deal in foam and froth and is not a picture sheet for the movie theaters. The Manchester Guardian in England does not bow its head to any influence and is a second Bible to thousands in the British empire. I question whether any minister, be he a Spurgeon, Campbell, Beecher, or MacLaren, has the regal authority of a great editor. Journalism is the mighty fourth estate and cannot be ignored by the Christian ministry."

School on International Relations at Chautauqua

One of the outstanding features at Chautauqua, N. Y., this year will be a school of international relations. The school is conducted by the commission on international justice and goodwill of the Federal Council of Churches. The men who will make up the faculty include clergy and laymen who are informed on international affairs. George W. Wickersham, former attorney general of the United States, will discuss what the league of nations is doing. President Henry Noble MacCrackin of Vassar, who has just returned from a trip abroad where he visited fifteen countries, will speak on education for international goodwill. Dr. Sidney L. Gulick, an authority on the far east, will tell of his observations on his recent

trip through China, Korea, Japan and the Philippines. Professor Irving Fisher of Yale will discuss "The League of Nations or War." Dr. George R. Montgomery, who was one of the advisors on the near east during the peace conference at Versailles and who has recently returned from the Lausanne conference, will speak on "The Near East and Am-

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erica's Duty." "The Cross Currents of Christian British Thought Toward the Problems of Europe" will be presented by Harry W. Holmes, an Australian, who has recently resigned as general secretary of the London Y. M. C. A. to become an associate secretary of the Federal Council of Churches. The countries to the south of the United States will be discussed by Bishop Wilbur K. Thirkield of the Methodist Episcopal church and the Rev. Samuel Guy Inman of the committee on cooperation in Latin America. The closing address of the conference will be delivered by the Rev. Peter Ainslie of Baltimore, whose subject will be "The Church and the Permanent Court of International Justice."

Reach Agreement on Church Calendar

There has been great confusion in Russia as different sects have observed the various holy days at different times, thus emphasizing the evils of sectarianism. One of the results of the new regime in Russia is the adoption by the Orthodox church of the modern calendar. It is interesting to note that other sects in the country have fallen in line and henceforth the Russian people will be called upon to celebrate only one day as Christmas. The "Living Church" deserves much of the credit for the change to the new system, which went into effect June 17.

Georgia Considers Drastic Bill On Bible Reading

The agitation carried on by the International Reform association, the Ku Klux Klan and a number of other agencies is bearing fruit in bills introduced in various state legislatures compelling the reading of the Bible daily in institutions receiving state aid. A bill was recently introduced in Georgia which provides that a chapter shall be read daily. This goes beyond the provision of the Pennsylvania law which requires ten verses. This law would be applicable to the University of Georgia in all of its branches as well as to the common schools. The bill has been referred to the educational committee.

Methodist Institutions Create Many New Doctors

The various Methodist colleges were generous this spring in their allotment of degrees. In a list recently published in Zion's Herald, and admittedly incomplete, it is noted that the degree of doctor of laws was conferred on nineteen candidates. Sixty-eight men were given the degree of doctor of divinity, most of them pastors. Eleven men received the degree doctor of literature. In this list were only two ministers. Twelve men received other honorary degrees of a miscellaneous sort. In this list no ministers were included.

Greek Patriarch Leaves Constantinople

The patriarch of the Orthodox churches of the orient is quite as definitely located at Constantinople as the pope is at Rome. His recent removal from that city is a striking commentary

on conditions in the Turkish empire. He left Constantinople because he was persona non grata to the Kemalist regime in Turkey, and on the advice of Venizelos in Greece. The Kemalist government had objected strenuously to the pan-Orthodox gathering that was being summoned. The patriarch has taken up his residence on Mount Athos in an ancient monastery. He refuses to resign or abdicate in spite of opposition to him both among the Turks and on the part of certain Greeks.

Religious Conference at State University

The University of Iowa recently conducted the seventh annual conference for religious workers in Iowa City, running from July 30 to August 3. The extension division and the summer session cooperated in the holding of this conference. A number of the teachers of the university delivered lectures. The visiting lecturers were Dr. E. S. Ames, Prof. Joseph M. Artman and Charles J. Woodbury. Professor Ames spoke on "The Naturalness of Religion," "The Varieties of Religious Experience," "Reasonableness in Religion" and "Religion and Ethics." Dr. Perry A. Bond, assistant professor in chemistry, delivered a lecture on "Evolution and Christian Theology." Reservations were made for the visiting ministers at the quadrangle of the university.

Events at Disciples Convention

The international convention of the Disciples of Christ will be held at Colorado Springs, September 3-9. One of the interesting events in connection with this convention will be a demonstration by the orphan children of the Colorado Christian home of Denver. They will be brought from Denver on a special train. Rev. Karl Borders, head of Brotherhood house of Chicago, and recently returned from Russia, is one of the headliners on the program. Scripture readings from memory will be given in the devotional services every day by Rev. H. H. Halley of Chicago. Mr. Halley has memorized the New Testament.

Pastors Make Vacations Serve Their Vocations

Summer schools, summer retreats and similar groupings of people are making an increasing appeal to ministers as a desirable place at which to spend their vacations. Among these varied gatherings the pastors' summer school of Union Theological seminary, New York City, holds a high place. The sessions of the recent school were accounted some of the most profitable that have yet been held. Pastors from twenty-one different denominations, having had affiliation with fifty-five schools and seminaries, and coming from twenty-seven states of the union and five foreign countries were in attendance. To this varied group the following gave of their wisdom: President Arthur C. McGiffert gave a series of lectures on "Christian Thought: Old and New." Professor Henry J. Cadbury spoke on "The Acts of the Apostles." Dr. Henry Sloane Coffin dealt with "Types

of Preaching." "Christianity and the Economic Outlook" received the attention of Professor Harry F. Ward. Others who had prominent place were Dean C. R. Brown of Yale Divinity School, Professor William Morgan of Canada, the Rev. John A. Hutton of London, and Professor Lucius C. Porter of Peking University.

Hold Mass Meetings For "Law—Not War"

July 29 was generally observed throughout the country as a day of protest against the use of war in the settlement of international questions. The posters containing the words "Law—Not War" were put in windows all over the nation. The religious organizations of Lincoln, Nebr., held a mass meeting in First Christian church at which Dr. S. Mills Hayes delivered an address. A resolution voicing disapproval of war was passed by the mass meeting which assembled.

Noted Men Preach at University of Chicago

The summer quarter of the University of Chicago enrolls five thousand students, usually of the more mature sort who engage in graduate study. The preachers at the university pulpit have, therefore, a unique opportunity. The first university preacher in August at the University of

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Chicago was Associate Professor Peter George Mode, of the divinity school. On August 12 the preacher was Professor Thomas Wesley Graham, of the Oberlin graduate school of theology, Oberlin, O. On August 19, Rev. Noble S. Elderkin, of the Pilgrim Congregational church, Duluth, Minn., will preach. The convocation preacher on August 26 will be Dr. J. R. P. Selater, of the New North church, Edinburgh, Scotland.

Baptists Erect Great Seminary Plant at Kansas City

The Southern Baptists are erecting at Kansas City this summer one of the largest theological seminary plants in the middle west. A total of twenty-eight brick buildings comprise the group, and the cost will be a million and a half dollars. The enterprise is being financed by the American Baptist home mission society. Among the items of equipment provided are: An administration building, a woman's training unit, a recitation hall, a library, a chapel, dormitories for men and for women, separate gymnasiums for men and for women, president's house, faculty houses, married student quarters, and a power-house. The athletic equipment will include a baseball diamond, swimming pool, athletic field, football gridiron and a track. The total plant will provide for 500 students. The women who attend the school are being trained for foreign mission work.

Theological Seminary Will Leave Missouri

The constitution of Missouri puts church organizations under grave handi-

caps. Free-thinkers had much to do with the making of this constitution. Scarritt Bible and training school is leaving Kansas City because the Missouri constitution has caused the school to lose a legacy, and because under Missouri law degrees cannot be granted. A constitutional convention is now seeking to remedy some of these grave defects, which embarrass any religious communion that seeks to set up over-head organizations in the state. What will come of this convention remains to be seen.

Mohammedans and Christians Work for Prohibition in Egypt

Miss Carrie M. Buchanan of Cairo, Egypt, writes to the United Presbyterian as follows: "We are all much pleased over the success of our temperance movement, and particularly over the wonderful way in which this great petition of the women, which has now

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The image shows a dark, textured book cover with a repeating pattern of stylized, swirling motifs. A small white label with the text 'XUM' is visible in the bottom left corner. The cover has a mottled, almost marbled appearance with subtle variations in tone and texture. The pattern consists of interconnected, organic shapes that resemble stylized leaves or swirling smoke. The overall effect is one of a classic, possibly leather-bound, book cover with a decorative pattern. The label 'XUM' is printed in a simple, sans-serif font on a small white rectangular piece of paper or tape located at the bottom left edge of the cover.

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